

Chere beginneth the prologue of the first booke of Esope.



Romulus sonne of Tyber of the cyte of Atyque gretyng Esope
man of Grece subtyle and ingenious techeþ in his fables how
men ought to keþe and rule them well And to thende that he shalde shewe
the lyf and custumes of all maner of men He induereth the byrdes the tre
es and the besties spekynge. to thende that the men may knowe. Wherefore
the fables were founde In the whiche he hath wroten the malþee of curte
people and the argyment of the imþrobes He techeþ also to be humble &
for to bise wordes And many other cyte ensamples refertoþ and deþand
herafter The whiche I Romulus haue translatyd oute of greces tongue
into latyn tongue The whiche if thou ride them they shall sharp thy wyt
te and shall gyue to the cause of ioye.

CThe first fable is of the corke and of the þreciose ston.
a **S**a corke ones brought his pasiure in the dongsyll he fond. a
þreciose ston to whom he corke sayd. ha sayre ston a þreciose.
thou arte here in the syþthe & if he þ desyretþ the hadde found. the as I ha
ue he shalde haue take the vp a sett the agayne in thy first estate. But in
dayne I haue founde the for noþyng I haue to doo with the: ne good
I may doo to the ne thou to me. And this fable sayde Esope.



them that redde this booke for by the roote is understande the foole whiche
the wretchednes of Sapience me of wisedome lyke as the Lorde by the
precious stonyne And by this stonyne is understande this present Booke

CThe seconde fable is of the Wolf and the Lamb.





Et desyret to haue other memys godes oþ helesyf his oþ
ne wherof Esope rehereth such a fable. In tyme pastel was a
dogge that went ouer a brydge and helde in his mouthe a pece of flesch
And as he passed ouer the brydge he perceyued the shadowe of hym and
of his pece of flesch within the water And he wacyngh that it hadde be a
nother pece of flesch fowndeth he thought to haue take it And as he op
nyd his mouthe the flesch spylle in the water and thus he lost it And right
so it is of many one for whanne they thynke to robbre other they lese
they owne propre goodes: wherefor for the lone of a bayn thing men ou
ght nat to lene that whiche is certayn.

Chapter viii: fable is of the Lyon the cowe the goote and the sheep.

Men say comonly that it is nat good to et plommes with his sor
de Ne to the posse it is nat good to haue partage and diuisioun
with hym whiche is ryche and myngay. wherof esope rehereth such a fa
ble The cowe the goote and the sheep went ones on sumuyng a chace wi
the the Lyon and toke an herde And whanne they went to stiche ther par
te the Lyon sayd to them My lordes I late you wete that the first parte is
myne because I am your lord. The seconde because that I am strenger tha
n ye be The tryerde because I ran more swifly than ye dyd. And who soe
uyt toucheth the fourte parte he shall be my mortall enemys.

d iii

And thus he tolde fro them the best And therfore this fable sheweth that the
pouer shalde not to bepe felawhippe with the myghtye. for he is never
fayfull to the pouer.



Cthe seundis fable is of the sheef and of the sonne
n O man is chaungyd by nature but of an evill man may wel
come and issue a bettre than hym selfe whiche of hope tellis such
a fable A sheef hede the first of his weddyngs And his myghtouns came
there as the first was holden and worshipped. and bare honoure to the
sheef And as a wpcioner said that the myghtoun of this sheef were ioyful
and gladd he sayd to them. ye make ioye and gladnesse of that. whiche of
ye shalde wepe: take hede thanne to my wades and understande your ioye
Cthe sonne woldes ones be maryed But all the nations of the woldes
were against him And propred impter that he shalde bepe the sonne fro wed
dyyng And iupiter demawydyl of them the cause why they woldes not haue
me hem to be weddyng The one of them sayd Impiter thou knowest welle
how ther is but one sonne and yet he brengyth us all And if he be maryed
and haue any chyldren they shall distroye all synde And therfor this
fable sheweth how we ought not to be vexed of any felawhip:



CThe viii fable is of the wolf and of the crane

W
Ho souys dothe any good to the curyl man he syneth as Esoppe sayth for of any good whiche is done to the curyl cometh noo prouyfyt wherof Esoppe reherryth to be such a fable A wolf ate and deuored a shewe of whos bones he hadde one in his throte which he coude nat haue oute and sore it gryndyd hym Thenne went the wolf and spayed the crane that she wosde drawe oute of his throte the bone And the crane putte in her longe necke into his throte and drewe out the bone whereby the wolf was hoole And thenne the crane demaundyd of hym her payement or fassary And the wolf amysertyd thou ate wile unkonyng and can no goode remembryng the good that I haue don to the for whan thou hadest thy necke within my throte If I wosde thenne I myght haue eten the And thus it apperte by this fable how that noo prouyfyt cometh of that good whiche is doon to an curyl felawe.



This fable following maketh mention of the two byches
how that one losyd the other in tyme of her sytynge.



i It is not gode to gyve credence and blysme to the saynges of flatles
nor folys theyr swete wordes they decryue the gode folle & pyefull
wherof Esop charypthe to be suche a fable That was upon a tyme a byc
the whiche wold sygne blyss and be delivryd of her yonge dogges. and as

me into the house or habitation of a mother bryche And prayed her by side
te worder that she woldesene to her a place where as she myghte lytre her
yonge dogges And that other bryche sayd to her her bedrand and her houres
se wenynge to doo well And whanne the bryche hadde lytryd her lytel dog
ges the gode bryche sayd to the oþer that was hym that she shulde go and
departe oute of her house And whanne the bryche and her yonge dogges were
Upon the oþer and boþe and cast her oute of her owne house And thus for
gode many one hath hurt and damage again And so ofte the gode men
use their godes by the deceipte and flattery of the curylle a pernisse people.

CThe tenth fable is of the man and the serpent



Cethat leþys and helþys the curylle men synnet for ofter that men
haue doon to them some good they hunte them afterward. for as
men save comonly If ye kepe a man fro the galhoues he wolt neuer lose
you after. wherof Esop reþerysh to us such a fable. **C**A man
was somtym whiche fonde a serpent within a byne a for the grete wynnes

and frofe the serpent was hard and almoſt dode for colde wherof the ga-
de men pyped and tolde and bare her unto his houſe and leyd her before the
fyre and ſo moche he dyn that ſhe cam agayne w[th] her ſtrangish and bugor
and whanne ſhe begonne to crye and weyfmen abouthe the houſe and iron
blew the grom topp and the choldren. therfore this godlyman wold haue
hadde her oute of his houſe and whanne he thought to haue taken her ſhe
ſpronge after his nece for to haue strangled him. And thus it is of evyl
folle wyche for the grom done to them they wold agayne crye and deky
ne them whiche haue hadde pyte on them and therfore their fulamfippe is
noȝt gode ne bryt.

The vi fable is of the Lyon, and of the ox.



If them whiche moche other Esop reþertyþe ſuche a fable. There
was an oþre whiche mette with a ſpoum to whom he ſayd my bro-
der god ſent me. And the Lyon ſhabyd his heide and with grete paine he
myght holde his courage to haue forth with demuryd him. But the ſpoum
ſayd to him ſelue It behoueth not that teþe ſo noble and ſo ſaye as my
me been to tourne me to byte ſuche a ſoule beeff. For he that is woyſe myſte
nat haue the foolene taþe heide to his wordes but let him go for ſuch as
he i[is].

The viii. fable is of the two dallys



8 Better woulde is to syne in poure than to syne rychedyng
 cunte in daunger wherof Esop retelleth such a fable There were ii
 ratte wherof the one was grete and fatte and helsde hym in the sellar of a
 ryche man And the other was poure and leue On a day this grete rat wolt
 to sport hym in the feldes and mette by the waye the leue ratte of the whiche
 he was tressayned as well as he coude in his poure caunyngh or hole and
 gave hym of suche mette as he hadde Thenne sayd the fatte rat come thou
 with me and I shall gyue to the wel other mette he went with him into
 the towne and entrynd bothe into the sellar of ryche man the whiche was
 full of all goodes And whane they were within the grete rat presencyd
 and gave to the poure ratte of the delusions mette saying thus to him Be
 mery and make good chere and eate and drynke ioyously and as they were
 etyng the boletter of the place came into the sellar & the grete ratte fled anon
 to his hole and the poure ratte wist never whisper he shalde goo ne sic.
 But hydde hym behynde the doore with grete ferre and drude And the
 boletter turnyd agayne and sawe hym nat And wakynge he was goone the
 fatte ratte comme oure of his caunyngh or hooche And callid the poure ratte
 whiche yet was shakynge for ferre and sayd to hym come hyde and be not

afterwardes moche as thou wylst. And thanne the yonge rote sayd to
hem for goddes sake let me goo out of this celar for I hadde leuyt etc so
me come in the feldes & lyue surely than to be craye in this tument. For
thou art here in grete dounre & lyuest nat surely and therfore is it better to
lyue pouerly and surely than to lyue richely and without succownce.



Dive the purissant and myghtye mynster doute the feble Esope re
heryk to be surhe a fable There was an egle whiche came there
as yonge foxes were and tolke awaie one of them & pauert to his yonge
egles to fede them with The sope went after him & prayed him to reflore.
and gyne him agane his yonge foxe And the egle sayd he wold be nat for
he was ouer him lord and master And thanne the sope full of shrewdnes
and of malice begann to putt to gyddes grete habundance of strawe:
rounde aboute the tree wherupon the egle and his yonge byrdes were in
theire neste and syndesyd it with syre And when the smoke at the flame
begann to ryse upward the egle seyng the dedis of her yonge byrdes my-
ted the yonge sope to his moder.

The viii: fable is of the egle and of the ewen.

Whanne a man hath lost his dignite or offyce he must leue his fforste and aycle or hardynes to thende that he be nat inuryd & moche syde wherof Esop sheweth unto vs such a fable. There was a Lyon whiche in his yonghe was fyre and moche outragous. And whanne he was comen to his olde age ther came to hym a wylde boore whiche wryth his tethe rent and brast a grete pycer of his body and swengyd upon hym of the wronge that the Lyon hadde done to hym before that tyme. After came to hym the Boole whiche smote and hurtte hym wryth his hornes. And also an asse came whiche smote hym in the forchede wryth her feet. By maner of vnydycation And therme the Lyon beganne to wepe saying wy thin hym selfe in this maner. Whanne I was yonge and vertuous every one douteryd me and nowe that I am olde and feble and mygh to my deathe none holdeth ne settynge oughte by me but of every one I am setten abase. And because that nowe I haue lost botthe vertue & styring I haue lost al good and worshyp. And therfore this fable admonissheth many one whiche been enhauined in dignite and worship shewinge to them howe they must be meke and humbe for he that getith no styrdes ought to be doutous to fall in such perylles.

CThe yow: fable is of the asse and of the yonge dogge.



ii. One ought to entynnyt hym of þ whiche he can nat doo wher
of Esope recydetþ surche a fable of an asse whiche was in the hou
se of a lordi whiche had a lytell dogge whiche he louyd wel and set vps
on his table And the lytell dogge theryd and lepte upon his go lone and
to all them þ were in the house he made there wherfor the asse was en
uyous ȝ sayd in hym selue If my lordi ȝ his menye loue this myschawnt
þest þ maldeþ there on them By greater treason they must loue me if I ma
be there to them And therfore fro henssonthe I shall take my dysport and
shall make uye a playe with my lordi ȝ with his menye And as thasse
was in this thoughte ȝ pymagynacion It happyd that he sawe his lordi
whiche entryd into his house The asse beganne therine to dawnce and to
make cheare and to syng with his swete vopre ȝ approachyd him self to
wardi his lordi ȝ lepte upon his sholders ȝ beganne to bysse and to spisse
him The lordi therine began to crye oure with a hygh vope and sayd Le
te this foule and paylardi whiche hurteth me so sore be bate and putte a
waye The lordis fernametes therine tooke grete staws ȝ began to smyte
upon the poure asse ȝ so sore bate hym that after he hadde no corage to da
ce And therfore noman ought to entynnyt hym selue for to doo a thyng
whiche by hym is impossibele to be done

C The viii: fable is of the Lyon and of the Ratte



in die finit by the ac

He myghte and puissant must forgyue the fele for often the lys
tell may well pena cyde & helpe to the grete wherof Esop rehereth to vs
suche a fable of a Lyon whiche slepte in a forest & the ratte disporced hem
aboute hym It happeyd that the ratter went upon the Lyon wherfore the lys
on arose & with his clawes he tooke the ratter And whan the ratter saw her
thus taken she sayd to the Lyon My lorde pardonne me for of my dethe
nought shall ye wynde for I supposed nat to haue doon to you any des-
pleasure Thenne thought the Lyon in hym selue that no worshyppe it were
to putte her to dethe wherfore he grauydyd his pardonne and lete hym
goe After this it happydy so that the same Lyon was take in a trappe &
as he sare he was thus caught and taken he beganne to crye and make sor-
towe And than whan the ratter herd hym crye he apprechede and dama-
nyd of hym wherfore he cryed And the spoun awasydy to hym seyf tho
not how I am take & bounde with this gyne Thenne sayd the ratter
to hym My lorde I wolle nat be unkynde but crye I shall remembre the
grace whiche thou hast doon to me And if can I shall nowe helpe the
Ratter than began to bryte the corde & so longe he grauedi theron till
that the corde brake & the Lyon escapyd Wherfore this fable teches how b
a man myghte ought nat to dispraise the lytell for somtyme he that can
nat hurte yet at a nede may gyue helpe to a grete



Lyon. 15.

Chapter viii fable is of the myllayn whiche was fesse and of his moder.

So that curte dolis curyll ought nat to suppose ne haue trusfe that his prayer in at his nede shalbe herde Of the whiche thyng Esof sheweth to be surfe a fable. Of a myllayn whiche was fesse somoche that he had no trusfe to recover his helthe And as he sawe hym so vexed with feblesse he prayed his moder hys sholde praye unto the goddes for hym. And his moder awiswyd hym My sonne thou hast so greatly offendyd and blasphemyd the goddes that nowe they wolt auenge them on the for thou prayest nat to them by pycie ne by loue but for doloure and dredre for he which ledyd curyll syf. and that in his curyll desynghe is obseyuate ought nat to haue hope to be delivertyd of his curyll for whan one is fallen into cytre mite of his feblesse. Thanne is the lyme come that he must be payyd: of his werdes and dedes for he that offendith other in his prosperite thanne he falleth into aduersite he fyndeth no stendes.

Chapter ix fable maketh mention of the swan
sow and of other spides.



Et that spiceryth nat good counsayll. may nat sayll to be cnyll
counsayled wherof Esope refertysh to be such fable of a plough man whi
the swalowe synfede And the swalowe seyng that of the same synfede man
myght make nettes and gynnes went and sayd to all other bytdes Come
with me ye all a lete vs plurbe vp all this for if we leue it growe the sa-
bouett shall make gynnes and nettes to take vs all All the bytdes dis-
prayseyn his counsayll And than the swalowe seyng this went and herbo-
red her in the ploughmannes house And whanne the flaye was growen:
and plucked vp the labouett made gynnes & nettes to take i yedes whets
with he toke every day many other bytdes and brought them into his hou-
se To the whiche bytdes the swalowe thame sayd I tolde you well e
what that shalde haue therof wherfore men ought nat to dispraise good
counsayll.

Here synysseth the first Booke of Esope And begynneth
the Register or table of the secounde Booke of Esope

- C**The first fable is of the frogges and of Jupiter.
- C**The secounde fable is of the doves the mylbyn & of the sparhaunde
- C**The thridde fable is of the dogge and of the iherf
- C**The fourthe fable is of the sow and the wolf
- C**The fyfthe fable is of erthe whiche shole
- C**The sixte fable is of the wolf and of the lambe
- C**The sevynthe fable is of the olde dogge and of his masir
- C**The viii fable is of the harrs and of the frogges
- C**The nynthe fable is of the wolf and of the goate
- C**The tente fable is of the poure man and of the scrupyl
- C**The xi fable is of the herte the shape and of the wolf
- C**The xii fable is of the ba de man and of the flye
- C**The xiii fable is of the foxe and of the stroide
- C**The xiv fable is of the wolf and of the dede mannes hede
- C**The xv fable is of the Jape and of the percorde
- C**The xvi fable is of the flye and of the owle
- C**The xvii fable is of the awnt and of the flye
- C**The xviii fable is of the wolf the foxe and the ape
- C**The xix fable is of the man of the weshill
- C**The xx fable is of the oxe and of the frogge

62



199

f. 199

C^Ecere followyngh the prologue of the secounde booke of cōfōrt

The maner of fables hem founden for to shew folkes what maner
of thynges they shall enue and folowme And also what maner of
thynges they must and ought to leue and syve for fable is a monthe to saye
in poeteys as woldes in theologie And therfore I shall wryte fables for
to shewe the good condicouns of the good men: For the lawe hath been
synnes for the trespassounes or myndes And because the good and iuste
be nat subiecte to lawe as we synde and vnde of all the astrenys whiche
the synnes after the lawe of synne. and also they syured at theys syderys
But by theys wylle wolde haue demaundyd a synge for to punysshe all
the evylle But because they were nat accusyd to be refourmyd when
any of them was corrected and punysshed they were gretly troublid as
they newe synge made iuste For because that afore that tyme they had
to be in servitude wherefore they were sorowfull that evyl they had dema
dyn any synge Against the whiche Lōsop reterys siche fable which is
the first and founaunce of this secounde booke:

C^Ethe first fable is of the stroggen and of Jupiter:



Dol alie name setyd in the same

199
Lōsop
G. C. Smith

11 O thyngis so goodis to yu cunstly s at sybertye: For fredome
and sybertye is better than any golde or siluer wherof I sope re-
hercylf such a fable There were frogges whiche were in dyches and pou-
des at theyre sybertye They all togyddre in one made a request to Jupiter
that he wold gyue them a bynge And Jupiter therof began to maruayl
and for theyre bynge he cast to them a grete peice of wode whiche made a
grete ston in the water wherof all they had grette dede a ferre And after
they approchedi to ther bynge for to make to sun obeyfaunce And when
they perceyed that it was but a peice of wode they turnyd agayn to Ju-
piter prayng him stocly that he wold gyue to them a nother bynge And
Jupiter gave them the heron to be theyre bynge Thenne the heron entryd
the water and eie them one after other And when the frogges sawde theyre
bynges so deuore them they beganne tenderly to wepe saying to Jupiter Ry-
ght spgh and myghtye god Jupiter Please the to destuct us fro the thro-
te of this dragon and tyraunt whiche etch us one after another And than
he sayd to them the bynge whiche ye haue demandyd shall be your ma-
stir for when men haue that whiche they ought to haue they oughte to be
joyfull and gladde And he that hath sybertye ought to kepe it well For
nothynge is bettre than sybertye for sybertye shuld nat be well solde for
all the golde and siluer of the wold.



ciii



CThe secounde fable is of the columbes or doves of the Spyte
te and of the spathawde

Go that putteth and submytteth him selfe vnder the same garde or
protection of the cuple thou oughtest to understande and knowe
that whan he aseth ayde and helpe he getteth none therof. Espechally
the fiche a fable Of the douch whiche demandyd a spathawde for to.
Bethec Spyte for to kepe them fro the Spyte or myslayn. And whanne the
spathawde was made lvyng ouer them he beganne to devoure them. the
whiche columbes and doves sayd among them that better it were to suffre
them as we be but therof we be well worthy. For we oure self been cause
of this myslayn And therfore whanne men do any thyng they ought to consider
and looke the ende of it For he doth prudently and wyllyng whiche has
beth goodly syde to thende.



CThe thrydde fable is of the mether and of the dogge

Gonne that one gyueth any thyng: whiche oughte to hede to h
ende whiche it is gryuu wherof Esope retellyngh surche a fable Of
a therf whiche came on a nyght wthin a manrys house so to haue robyd
him And the goodi manrys dogge beganne to bate at hym And thenne the
therf cast at hym a pyre of brede And thenne the dogge sayd to hym
thou castest nat this brede for no gode wyl but only to the ende þ I shold
holde my peas to thenten that thou mayst robb me my master And therfore
it were nat good for me þ for a morsel of brede I shold lose my lys wher
for goo fro hens or elles I shall anone awake my master and all his
meyne The dogge thenne beganne to bate and the therf beganne to flye
And thus by countysse many one haue rescuyed grete gystes the whiche bee
cause of theyr deth and to lese theyr hedes Wherefore it is goodi to con-
sidre and lode well to what entencion the pest is yeven to thende that no-
ne may be betrayyd through pestes Ne that for any pestes none make
some treason agenst his master or lord



Chese fourthe fable maketh mention of the swine and of the wolle.

I T is not good to bysene all suche thi nges as men may here vse
vnto Esopis rettoryt such a fable of a wolle whiche came toward a
sowe whiche wepte and made sorowe for the grette paine that she felte by
cause she made her yonge pygges And the wolle came to her saying My su
ster made thy yonge pygges surely for ioyously and with goodi wyll: I
shall serue the and helpe the And the sowe sayd than to him. goo forth
on thy waye so I haue noo ned ne myster of suche a seruaunt. for as
longe as thou shalt stonde here I shall nat despyuet me of my charge
for other thynge thou desyest nat than to haue and ete them The wolle
therine went and the sowe anoun was despyeted of her pygges for and
if she hadde blyced hym she hadde doon a soroufull byrthe And thus he
that solysly blyceth solysly it happyth to hym

CThe fyfte fable makyngh mention of the montayn whiche shoke



ryght so it happyth that he that manereth hath drede andis ferdus
wherof Esopis rettoryt to do suche a fable of a hylle whiche by
camme to tremble and shake because of the molle whiche desyed: it tind as
the folde sawe that the erthe beganne thus to shake they were sore aferyd:
and dredefull and durst nat well come ne approchethe hylle. But after
whanne they were comen ryght to the montayn and sterte hold the molle

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caused this hylle to shake. Theyt doute and drede was comertyd unto
iope and begame all to laughe And therfore men ought nat to doute al
folke whiche been of grete worder and maneres For some men manas
cm whiche haue grete double and fere

CThe vi fable is of the wolle and of the lambe



He bythe causyfth nat somoche to gote some frendes as doth the goode
denysse Wherof Esopis rettyscriptis Es suche a fable of a wolle whi
the sawe a lambe amonge a grete herde of goates the whiche lambe souþyd
a goote And the wolle went and sayd to him this goote is nat thy modre goo
and seke her at the montayn for she shall noryssh the more swelly and mo
re tenderly than the goote shall And the lambe aunscreyd to him This
goote noryssheth me in stede of my modre for she lenth to me her papes so
met than to any of her owne chyldeen And yet more bettre it is to me to be
here amonge these gootes than to departe fro hym and to fell into thy thoro
te for to be devoured And therfor he is a scouse whiche liupis in stede me or
furte for to putte hym self in peryll and daunger of rette for bettre is to
syne surely and ridly in stede than swelly in peryll and daunger



CThe Bii fable is the olde doggardon of his master



m En ought nat to dispayse the auncient ne to plaine abafe for
if thou be yonge thou ought to desyre to come to olde age or an
eyente And also thou oughtest to loue and pryse the saytes or dedys whis
the they haue done in theyre yowthe wherof Esope wchereþ to be susche a
fable Of a lordis whiche hadde a dogge the whiche hadde be in his powthe:
of goodi synode for ye wote well that of synode dogges chacen and hunte
in theyre yowthe and haue grete lust to renne and take the wylde besties.
Thenne when this dogge was come to oldi age and that he myght nomo
re renne It happyd onys that he lete scape and goo fro him an hate wher
for his master was sorowful & angry & by grete wrath begon to bete him
The dogge sayd then to him My master of gode scrupel thou yeldest to me
cupsil guredoun and reward: for in my youth I servyd the full wel &
meuorpe how in my yonge age thou hatest a settyst me abafe: haue
I am brytemen olde & feble thou settyst naught of me And now we when
doth any goode in his yowthe in his olde age shal nat confyne in the bet
ties whiche he possesyd in his yonge age.

The gyll fable is of the hares and of the frogges.



m On say comonly that after that the tyme goeth so must folde goo
for if thou magest distiction of the tyme: thou shalst well accorde
the scripturetes wherof Esope reseruyth such a fable and sayth thus: That
he whiche beholdest the curs of other must haue patience of the curs whi
the may come vpon hym selue for somtyme as a hunter chaced through
the feldes and wodes the hares begane to flye for feare And as they ranne
they addressyd them into a medowe full of frogges And whan the frogges
herd the hares ten they began also to flye and renne fast And than a hare
whiche perceyued them so ferfull sayd to his felawes Let no more be
dredfull ne doutous for we be nat allone that haue hadde dredre for alle
the frogges been in doute and haue feare as we Therefore we ought nat to
dispayre but haue trust and hope to lyue And if some aduersite come vpon us
we must bera it paciently For ones the tyme shall come þ we shal
be oute of feare and dute of dredre Therefore in the vnshapy and unfortunat
tyme men ought nat to be dispayred but ought curte to be in godis hoope
the haue ones bettre in tyme of prosperite for after greet warre comyth greet
te peas And after the rayne comith the fayre wedys.

The tenth fable maketh mention of the wolf and of the spide.

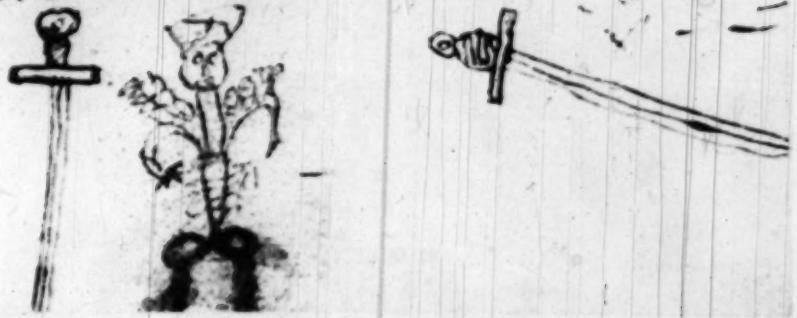


Sode children ought to obserue and kepe cupte the commandmentes
of thyre good parents and frendes. Wherof Esop rethertyth sus-
che a fable Of a goote whiche hadde made her yonge spide And hongre
toke her so that she wold haue gone to the feldes for to haue eten gra-
sse wherfore she sayd to her spide. My chylde be ware well that if
the wolle come hyther to ete the that thou openest nat the dore to hym And
whanne the goote was gone to the feldes came the wolle to the dore And sa-
nyng the goote Esop sayd to the spide My chylde opene to me the
dore And thenne the spide answeryd to hym Goo hens cuyll and fasse
beest for well I see the through the hole But for to haue me thou fainte
the doore of my modir And therfore I shall kepe me well fro openyn-
ge of any dore of this house And thus the gode children ought cupte to be-
pe well a putte in their hert and memorize the doctrine and lechynge of her
parents for many one is lost and undone for lacke of obedience

The tenth fable is of thysure man and of the serpent.



h E ought nat to be assured. that applyeth hym self to do to others
any curys wherof Esope recydictis siche a fable of a serpent whi
che wente and came into the house of a poure man whiche lyued of that.
Whiche fel fro the poure manrys table for the whiche thynge happyd
a grete fortune to this man end bcamo moche ryche Eut on a daye this
man was angrye agaynst this serpent & toke a grete stasse and smote at
him & gretely hurtyd hym wherfore the serpent went oute of his house: &
therin came neynt gayne And within a spiss whyle after this man retor
nyedi and fel agayne into grete pouerte. And than he knewe h by fortu
ne of the serpent he was bycomen ryche and repentyd: him moche of that
he smote the serpent And than this poure man went and humblid hym bi
fore the serpent saying to hym. I pray the that thou wylt pardonne me of
thoffende h I haue done to the. And thanne sayd the serpent to the poure
man sithen thou repentyf the so of thy myfde I forgyue it the: But as
longe as I shall be on lyve I shall remembre me of thy malice for as tho
hurtf me ones so mayst thou another tyne. Wherfore he thon wes os
nes curys shall curys be presmyd: and holden for curys And wherfore men
oughte nat to presume curys hym by whiche they receyue swa demage.
Nor yet to haue suspecte theyre gode and trewe frindes.



The vi fable is of the herte the shewe and of the Wulf



1 Hethynge whiche is promysed by force and for drede. is nat to be
holde. wherof Esope rehertyth a fable of an herte. whiche in the presence
of a wolf demandyd of a shewe that she sholde paye a busshell of cor-
ne. And the wolf commaudyd to the shewe to paye it. And whanne the
daye of payment was come the herte came and demandyd of the shew-
e comande. And the shewe sayd to hym the couenautes and pactions ma-
de by drede and force ought nat to be holdyn ne kepte. For it was force
to me beyng before the wolf to promyse and graunte to gyue to the that
whiche thou neylst lervyst to me. and therfore thou shalt haue right noght
of me. therfore it is somtyme gode to make promyse of some thyng:
for to eschewe gretter dammage or losse for the thynges whiche are doone
by force haue no fidelite.

If a lytell cupyl may well come a gretter wherof Esopre trugeth
suche a fable. Of a flype whiche prykyn, a man upon his bald: he
de And whanne he wylde haue smote her she flewgh awaye: and thus he
smote hem selue wherof the flype begame to laufe. And the bald man said
ha cupyl beest thou denauydest wel thy dethe if I smote my selue wher
of thou laufhest and mocquest me. But if I hadde hytthe thou haddest
be therof slayne. And therfore men saye comonly that of the cupyl of other:
men oughte nat to laufhe ne scorne. But the vnyponous mocquen and scorn
the woldre and gettyngh myngy empes for the whiche cause ostpine it hap
peth that of a fewe wordes cupyl sette comelsh a grete noyse and daunger.



CThe viii fable is of the foye and of the stork. t
hou oughtest nat to doo to other that which thou wyldest nat that
men shulde doo to the wherof Esopre rethysse a fable. Of foye:
whiche conuyped a stork to souper. And the foye putte the mete upon the
tranchoute the whiche mete the stork myght nat eate wherof she tolke and
hadde grete displesaunce. And departyd: oute of the foynes house all hours
grype and went to her loges. And because that the foye hadde thus begylid
her. She bethought in her self how she myght begylle the foye. for as men
saye It is mercye to begylle the begylers. wherefore the stork preper. the

sore to come and soupe with her and put his wete within a glasse: And whenne the sore wylde haue hym he myght nat come therby but onyl he sykyn the glasse because he coude not reche to the wete with his mouth. And whenne he thought that he was destryued And thanne the stork sayd to hym take of surthe goodes as thou gauest to me And than the sage right shamefully destryyd strothens. and so with the stasse whiche he made he was bere And therfore he that begylleth other is ofte begylled hym self.



Cly viii fable is of the wolf and of the dede mannes hede.

Any one been whiche haue gret worship and glaże but no prude
ce ne no wysdome they haue in them wherof Esope therwyll sa
tomyd up downe with his foote and sayd. Ha how sayf hast thou be and
pleasante And nowe thou hast in the nyght wyt ne beaute: and yet thou
art withoute brys and withoute thoughte And therfore men ought natto
 beholde the beaute and saynnesse of the bodes: But also the godnesse of the
courage for some tymen gyre glaże and worshyp to some whiche ha
we nat destryyd to haue it.

Lxxvi. viii. for v. d. d. d.



The ys fable maketh mention of the Taye and of the Da
cke how none ought to be proude of other mens shynge.



One ought to were and putt on hym the gowne of a nobler wight
 of Esopis retaypys to be suche a fable of a Ioye full of daynes
 glorie whiche lote and putt on hym the fayres of the peple. and wypys
 them he adoutryd and arrayed hym self well And whanne he was wel
 dressyd and arrayed by his outtacydance or ouerwypynge wylde haue
 gone and comyngyd amonge the peccodes and dispayred all his felaw
 es And whanne the peccodes knewe that he was not of theyc bynde they a
 noon pluckyd of all his felawes: and smote and bate hym by suche ma
 ner that no felaw abode upon hym. and he fledde alwaye all naked and
 bare And whanne his felawes sawe hym they sayd to hym. what galant
 come byþer whare been thy fayre felawes whiche thou haddest but late ago
 ne Hast thou no shame ne vergoyne to come in ourre compaþye And then
 ne all the byrdes came upon hym and bate hym saying thus to hym If
 thou haddeſt been content of thy cowne bermantes thou haddeſt nat come
 to this bysony Therfore that it nat gode to were another manrys gowne
 for suche wereſ fayre gownes and fayre gyrdys of golde that haſſt
 iþt colde at home

CThe þiſ fable is of the mule and of the flye



Dine make greate maneres whiche haue noo myght: wherof Esope reherceth such a fable Of a carter whiche ladi a chaypot or cart
whiche a mule deelede forth And because the mule went nat fast knoue
the flye sayd to the mule ha payþard! mule why goest thou no fasier: I
shall so gretly pycche the that I shall make the to goolþyghtly **C**and
the mule awasyed to the flye God sepe and persetue the mone fro the
wolues for I haue no grete dede ne feare of the But I dede and double
sore my master whiche is upon me whiche confrapneth me to fulfyl his
wyll And more I ought to dede a doute hym than the whiche art noughe
and of no value ne myght **C**And thus men ought nat to sette by them ne
doute them whiche ben of nod myght ne value

CThe yðuu fable is of the ant and of the flye.



CD make boſie and auantynge is knut Saynglo
of Eſope reherceth such a fable of the auncle or son
whiche synged to gyddre ſo: to wete whiche war
boſie And the flye ſayd: to the ſowmyer Cow
pare thy ſelue to me that dwelle in the byr

at theyr table And also I gyffe bothe lyngre and quene and the moost fayre
mardenz And thou pouere and myschawte best thou art curte within the
erthe And therine the founþer awþerwyd to the syre nowe knowe I well
þy bantre and folys for thou ganest leue of that wherof thou shalde dys
praye the for fro all places where as thou goest or sykest thou art haled
and putte oure. and syntill in gret daunger for affone as the wyrter shal
come thou shal dy: and I shal abyde on lyne allone within my chamber
or hole. wher as I drynde and eate at my pleasure. for the wyrter shal nat
forgyue the þy myrsede but shall ssee the C And thus he that wylle mocke
and desprysse some other he ought first to lode and beholde on hym selue.
Well for men say comonly who so beholdeth in the glas well seyth hym
self And who seyth hym selue well knowylh hym selue And who that kno
wyth hym self well lytell he prayseth hym self And who that prysteth hym
selue lytell he is full wyse and sege

C The ybill fable is of the wolleþe foxe and of the ape



M into somme myll fayre or dede. he shall curte
and in suspcion of the people And howe he
c to doo some prouiftable thyngre to some:

other. yet he sholde nat be trustyd ne beseiryd wherof Esope retherth to vs
suche a fable Of a wolf whiche maade the soy to be ryed before the ape:
And the wolf sayd that the soyre was but a therf and a payll aryd and
robber of poure folke And therme the soyre aymiswyrd and sayd that he
lyed. and that he was a goodi and a trewe man And that he dyd moche
goodi and prouesspi And therme the ape whiche was sette as a iuge gas
suche a sentence And sayd thus to the wolf Come hysther thou hast nat so
fir all that whiche thou demandest And shou soyre I biseue well þ thou
hast bishypdyd and robbedi some thyng he wold be it that thou denysest it in me
sue But for as moche that peas may be betwixt you bothe ye shall part
to gyddere you: goodi to thende that none of you bothe haue no hool part
for he that is wont and accusympd to robbe and to gnatwe wþch get
payne he may abyeme or refrayne hym selfe fro it for one begylat tyme
more begyleth an other. And bicause that the ape felte them both gyl
tyme and suspynous made they difference to be accordydg. and parted half
by half And therfore they that been accusynd to do any fraude deey
te or fashode shall enylyspe right heury and in suspecten:

The nyv fable is of the man and the weyff.



¶
¶
¶

in En ought well to lose and beholde the courage and thought of
hem whiche dothe goodi. and the ende wherfore he doth it. wherof
Esop reporteth such a fable Of a man whiche tooke a wespel whiche cha-
ched after the ratte within his house. And after whan he so hadde take her
he molde haue byllpon her. And whanne the poure wespell sawe the ratte
and fforout of her mafier she cryed to hym mercy saying thus My lord I re-
quyere and praye the that thou wylt pardon me. And that thou wylt remar-
de me of the grete seruyc whiche I haue doon to the for cuyc. I haue cha-
ched the ratte oule of thy house. And the man sayd to her. thou dydest
nat that for the loue of me but only thou hast done it to fullfyl thy besy.
For if thou haddest done it for the loue of me I shalde haue pardoned the
And bicaus that thou dydest nat for to serue me but for to lete and adom
image me for that the ratte myght nat eie thou bareft it away. And so by
cause h thow artis woyed facie of myn owne brede thou must tenderre and
peue to me al thy satuisse whiche thou hast conqueryd a gotten here for he
that robbith shallbe robbyd. Justia illud pellatorum pellakuntur. For it
suffyseth nat to doo well but men must haue goodi wylle and goodi en-
cencion for to do it for an almes whiche is done for bayngsorpe is nat me
tryed but dismytryed. wherfore I shall nat pardon the but uncontynente
thou shall dye. And for bicaus thou hast deservyd no merry thou shalt
nowe be putte to deise.



Chese fyf fable makysh mention of the oye and of the frogge

t He poure ought nat to compare hym selue to him which is ryche & myghtye As sayth this present fable of a frogge whiche was in a medowe where she assayled and sauwe an oye whiche pasturyd. She wold make her selue as grete as and myghtye as the oye And by her grete prude she beganne to swell agaynsi the oye And demandyd of her chyldeyn if that he was nat as grete as the oye and as myghtye And her chyldeyn awur sweryd. and sayd. nay modre for to loke and behold on the oye. It semys of you to be nothysng And thenne the frogge beganne more to swell **C**And whanne the oye sauwe her prude he traddes and thryfied her with his fote and braste her bely: **C**Therefore it nat good for the poure to compare hym self with the ryche. wherfore men say comonly. swell nat thy self to thende that thou braste nat.

Chere synysseth the Secounde Booke of Esoppe And begynnyng
the regystre or table of the thrydde booke of Esoppe:

- C**The first fable is of the Iyoun and of the shepcherd.
- C**The secounde fable is of the horse and of the lycoun
- C**The thrydde fable is of the horse and of the asse
- C**The fourthe fable is of the bestes and the byrdes
- C**The fyfte fable is of the nyghtyngale and of the sparhaule
- C**The syxte fable is of the wolf and the soye
- C**The sevynthe fable is of the herte and of the hunter
- C**The eyght fable is of Juno and of Venus
- C**The nyntythe fable is of the woman and of the knyght
- C**The tenthe fable is of the yonge man and of the yong woman
- C**The vi fable is of the fader and of the curyll sonne
- C**The twelfe fable is of the serpent and of the monc
- C**The ym fable is of the wolves and of the shewe
- C**The ym fable is of the wolf and of the wood
- C**The yd fable is of the wolf and of the dogge
- C**The ydi fable is of the ferre the handes and of the manrys bely
- C**The ydn fable is of the ape and of the fox
- C**The ydn fable is of the man that kept mules and of the asse
- C**The yro fable is of the herte and of the oye
- C**The yy fable is of the fallace the lyoun and of the conuersacion

CHere beginneth the thrydde booke of the fable of fables of Esop wherof the first maketh mention of the Lyon & of the pastor.



He myghte and purssaint ought nat to be sloughfull. of the
benefytes done to them by the spes and small. And ought nat
also to forgette them but that they may be rewardyd of them. And this fa-
ble approuyth Esop and shewyth unto us Daf a Lyon whiche ranne af-
ter a beest and as he ranne a thome entryd into his his sole whiche herte
and gryndy him gretly. Wherfore hemyght no schrifter goo but of welles
as he coude he came to a shepe herde whiche he kepte his shepe. and began
to flater with his toyll shewyng to hym his foot whiche was sore herte.
and woundyd. The sheperd. was in grete dredre and castyd before the sp
on one of his shepe But the Lyon deamaundyd no mete of hym for mo
re he desyred to be medcyned and made hool of his foote. And after
whanne the sheperd. sawe the wounde he with a nedyl sybilly drewe ou
te of his foote the thome and hadde oute of the wounde all the rotyn fles-
she and anoyntyd it wþt swete oyntmentes And anone the Lyon was ho
le And for to render graces or thankes to the sheperd. or pastoure the Ly
on spesyd his handes And after he retournyd agayn into the hysse of the
wood. And within a spylle whyle after it happyd that this Lyon was
taken and conuyed unto the rye of Rome and was putte amoungesthe o
ther bestes for to diuoure the mysdoreis. **C**Nowe afterward it be

fyll by processe of tyme That the sayd shepheard or pastour comynched
a crimpynous dede Wherfore he was condamned to be devoured by the
besies And ryght so as he was cast amonge them the Lyon knewe hym &
begann to beholde on hym and made to hym cheare and spedyd hym with
his tonge And prescrityd and kept hym from all other besies. ¶ Then
knewe the shepheard well that it was the same Lyon whiche he made hole
And that he wold hem recompense him of the goodi whiche he had do-
ne to hym. Wherof all the Romaynes were wonderly abassyd And also
wolde knawe the cause of it why he was so cherysshed with the wold be-
ses And whanne they knewe the cause they gave leue to the she-
pherd to goo home and sente the Lyon agayne into the forest. ¶ And
therfore this is notarye and trwe that all maner of folke oughte to ren-
dre and gyne thankynges grace and merci to theyr goodi doers for flos-
fustesse is a synne whiche is moost dislaysant to god: And syndre or
disprouessynt to mortall men in erthe.

¶ The seconde fable is of the Lyon and of the horse



you are your friend the more

The one ought to eschewe diffymlyng for noon ought to were up
on hym the stynne of the wols but that he wold be lyde to hym.
For none ought to sayne hym self other than he is As to vs therethis this
fable Of a Lyon whiche sawe a horse whiche ate grasse in a medow for to
fynde some substyte and maner for to ete: and devouire hym. approched
to hym and sayd God depeche my Brodre I am a leche and wylle a go
de phisicien And because þ I se that thou hast a sore foote I am come hym
ther for to hele the of it And the horse knewe well all his eyll thought
and sayd to the Lyon my brother I thankē the grete. and thou arte welco
me to me I pray the that thou wyl make my foote hole And thenne the
Lyon sayd to the horse let se thy fote And as the Lyon loked on it the horse
smote hym on the forchede in suchē wyse that he brake his hede and fyfe
out of his mynde and the Lyon fell to grounde And soo wonderly he
was hurtt that almoost he myght nat ryse vp agayne And thenne sayd
the Lyon in hym seluel am well worthy to haue had this for he þ ferlyth
eyll eyll eyll complysh hym And because that I diffymysched and say
ned my self to be a medycyne where as I sholde haue shewyd my self a
grete enymye I therfore haue trescuyd good reward. And therfore every
body ought to shewe hym seluel suchē as he is.

The thridde fabell maketh mention of the asse and of the horse.



So that is well fortunid: and happye and is at the bryfis of the
whese of fouline may well fall downe And therfore none oughte
to dispraye the poure but oughte to thynke howe the whese of fouline is
muche doutous as shewyngh this present fable of a fayre horse which was
well harnayfed and apayred: and his sadyll and brydell garnysshed
with golde whiche horfe mette with an asse sore laden in a narowe waye:
And vncouerthe the asse turnyd him nat abafe incontynent the horfe said
Unto hym Ha chorse hast thou no shame ne Bergoyne that thou doste ne be
ryft no worshyppe ne truerence to thy lord: who holdest nowe me h with
my fote I berke nat thyng heide because that thou puttest nat thy self abyde
and oute of my waye so that I myght passe and go on my waye The pou
re asse amysyd: ne sayd: to him neynt a word: and was sore aseryd: h
the horfe shulde haue bete hym wherfore he helde his pees as wyse and fa
ge and the horfe went his waye **C** And within a syntle while after it besyl
that fouline turnyd his whese vp so downe for this fayre horfe became clod
lene a selve and out of prosperete he commaundyd: that he sholde be holden
into the towne And that in stede of his ryght sadyll men sholde putte and
settoon his backe a panter for to bere dunge to the feldes. Nowe it
happyd: that the asse whiche was in a medowe etyng grasse perceyued: the
horfe and well knewe hym wherof he was wonderly abasshyd: and mer
ualed: miche that he was thus poure and so lene byromen **C** And as
the asse went toward hym he sayd: Ha felawe. Where is now thy fayre sa
dyll and thy ryght brydell garnysshed: with golde: How arte thou nowe
so byromen so lene and suche a paylard: what haue proffyd: to the thy
grete frefyng and pryd: and thy grete presumption whiche ones thou shew
yst to me. Thynke nowe how thou arte lene and unthristy And how
thou and I be nowe of one offre And thynke the mysterable and unhap
py horfe was abasshed: And for shame losyd: downward: and amyswed
neynt one worde: for all his felyng was thenne turnyd: into aduersite
C And therfore they that been in felyng ought nat to dispraye them
whiche ben in aduersite for many one haue been or grete welsare and ry
chesse whiche as nowe ben in grete pouerte and aduersite:

C The scurfe fable maketh mention of the beryngs & of the byrde.



Done may doo good to two lordes at ones whiche been contrarie
one to that other as refertysh to be this present fable That bpon
a tyme the besies made grete warre against the bydes and foughte every
day to gydder And the backe feryng the wosles: and that the besies shold
baynquyshe and oupreme the bydes wosle haue holden with the besies
and be ayens the bydes And whanne the battayl was ordyned: on bothe
the sydes The egle begann to entre into the battayl of the besies by sic
the a styrwyng that with the helpe of other Spedes he gaue the feldre anen
baynquyshe and oupremethe besies Wherfore the besies maade pece
with the bydes and were all at one accorde and of one wylle And for the
treason that the backe hadde made she was condampned to newye fer the
day and newye syse but only by nyght and also she was dispoyled of al
her fildres. And therfore he that wylle serue two lordes contrarie one
to another may nat be good ne trewe And they whiche refynche and les
we therpe a lone lordes fide haue a nother stranger whiche is enemy to her
lode hem worthy to be punysshed for as the ewangely sayth no man may
serue bothe god and the devyll.

CThe fableis of the myghtyngaste and of the sparhause



h E h oppresth the innocentes shall have an enys ende wherof Esop
 pe reherceth to do suche a fable of a spathauke whiche dyde putte
 hym within the nest of a nyghtyngale wher he fonde the spes and yong
 byrdes. The nyghtyngale came and perceyued hym. wherfore she prayed
 and requiredd hym to haue pite on her small byrdes. And therme the spat
 haule aumswyerde and sayd. If thou wylt that I graunt the thy request
 thou must syng swetly after my wylle and gree. And therme the nyghtyngale
 beganne to syng swetly nat with the hert but wþtch the throte only
 for he was so fylded of sorowe that otherwyse he myght nat doo. The
 spathauke sayd. therme to the nyghtyngale This songe pleaseþ me nat.
 And toke one of the yonge byrdes and devouryd it. And as he sayd. spat
 haule wold haue etyn and devoured the other came there a hunter which
 dyde cast a nette upon the spathauke. And whanne he wold haue flyen a
 waye he myght nat for he was take. And therfore he that doth hatme and
 scryþ the innocentes is worthy to dye of an enysse deþe as Laym dyde
 slewe his broder abess.

Cesse scrymble fable is of the foxe and of the wolle.

St. Dauid



f Fortune helppeth both the good and the evill folke And to al hem
whiche he helppeth nat he sendyth evill to them & they that settheyr
malysye against fortune bensubuertyd & ouerthrowyn by her. wherof Esau
pereserycheth such a fable Of a wolf whiche hadde assymbled to gydder a
grete prope of meate for to haue spued more despyciously wherof the foxe
hadde greate cruylce & to for haue robbyd some of this good. came unto the
cauetne of the sayd wolf and sayd Unto hym. My godswop by cause that
it is longe sytten I sawe the I am in greate heuyns or sorowe And also be
cause in longe tyme we haue nat chacyd to gydder. And whan the wolf
knewe the malysye of the foxe he sayd to hym thou arte nat come syfher for
to see me ne howe I fayre. But for to robbie me. for the whiche wordes the
foxe was moche angry & went toward the shepherd to whom he sayd.
If thou wylt be awengyd of the wolf whiche is enympye to thy herde on
this day I shall put him vndre thy handes And the shepherd answered
to the foxe in this maner If thou do as thou sayst I shall paye the wett
And thanne the foxe shewyd him to the hooole wherin the wolf was And
the shepherd incontynent went toward the hooole & with a spere he styrred
the wolf And by this maner the foxe was well fyldyd and refresched of
the good. of other But as he turnyd homward he was devouryd by dog
ges. wherfore he sayd to him self because that right evyll I haue doon e
uyll cometh nowe to me for synne retourneth evyll upon his master And
he that syueth by robbery shall at the last be knowen and robbyd.

C The scryphe fable is of the herte and of the hunter



In en prysc sonytyme that: that shulde be bytupertyd. And often men
blame and bytupere that: that shulde be prysyd as reptyth to Is this fa-
ble of a herte To whome it happenyd: so on atyme that he drame
in a fountayn or well as he dranke he sawe his hede whiche was horyd.
wherfore he prysyd: moche his hornes And as he losyd: on his legges whi-
che were longe and small he disprysyd: and bytupertyd them And as he
was drynkynge in the fountayn he herde the barking and barking of dogges
wherfore he wold haue fide a weye in the forest for to haue sauad hym
selue But as he sawe the dogges so nygh hym he wold haue entryd: up-
on a knolle but he myght nat for his hornes kepte hym withoute And he
thamme syngthat he myght nat escape began to say within hym self I ha-
ue blamyd and bytupertyd my legges whiche haue benn to me vyl and
preuytable and haue prysyd: my hornes whiche le nowe the cause of my
dethe And therfore men ought nat to disprysse that thyng whiche
is prouytable nor pryseth thyng whiche is unprouytable And they ou-
ght to prayse and scut the chirche a the commaundementes of the same.

And dispayse and fflye all synne and vnyce whiche been inutylle harmefull
and damageable

C The bni fabre maketh mention of these goddeses Juno &
Venus and of other wymen



6 Before the goddes and the goddeses men must cupe prysse chasite,
for it is a worshipfull and an honest thyng to any man to hold
him well content allone But Venus for her disperte i for to dryue away
the tyne wosde interprete the saying of the hemmes. wherfore sise demaunis
dyd: a henne whiche was in her houſt. But at that tyne I shall speke my
tongue and no ferther I shall speke therof for many wise men whiche ha
ue ſene and redde all thiſ booke vnderſtondē well all the nature of it.
And because that it is ſpirte and honest: and that we all been bounden to
kepe the ladres in theyr worshyp and honoure. Alſo in euery place where
it ſhall be poſſyble to vs we ought to pryme them. we ſhall now caſſe to en
quere ferther of thiſ matter and hiftorey: whiche we ſhall ſcine in latyn
for the grete clerkes and in eſpeciall for them that wyll occupe theyr tym
to ſtudye and rede the gloſe of the ſayd. Eſope.

Chapter xviii. The mynthe fable is of the knyght and of the woynde



The woman whiche syueth in this woynde withoute reproche or blasme is worthy to be prysed greily: wherof Esop retertys such a fable of a man and of a woman whiche louyd moche erthe other. It happyd them by a tropes or dethe the whiche we all must suffre that the sayd man deyd. And as men wold haue borne him to his graue whiche was withoute the towne there to be buryed. His wif made grete sorowe and wepte pytously. And whanne he was buryed, she wold abyde styll upon the graue and lete doo make a lytell lode or hous theruppon. And oute of this lode she wolden nye deparre for no prayere ne fayre wordes neyther for any pestes ne for maneres of her parents. Now it besyll in the towne: h a myndoer was condempnyd to be hangyd. And to shende that he sholde nat be taken downe fro the galshous. It was thenne commanched that a knyght sholde kepe hym. And as the knyght kept hym grete thrusie tooke hym. And as he pertrayd the lode of the sayd woman he went to her, & prayed her to gyue hym some drynke. And she with good frite gaf hym to drynke. And whan he had dronke he tounyd agayn to the galshous warde. This knyght came a nother tyme to the woman for to conforte her.

18. 10.

And ther tymes he dyd so And as he was thus going and compyng doun
tyng of no body his hangyd man was taken and hadde fro the galshous
And whanne the knyght was come agayne to the galshous and sawe that
he hadde losyd his dede man he was grely abashed and nat withoute caue
se for it was chargyd to hym upon peyne of deeth if he were take awaie.
This knyght thonne seyng his iugement comyd and went agayne to the
sayd woman and cast hym at her fete and saye before her as he hadde bee
dede And she demandydyn of hym why stende what wyl thou that I doo
for the Alas sayd he I pray the that thou socourte and cownscylle me all
my greele rede as nowe for because that I haue nat kepte well my self I
must therfore be putt and suffre deeth And thenne the woman sayd Haue
no dede my stende for I shall fynde the manere wherby thou shalt be dede
wytyn for we shal take my husonde and hange hym in fride of the therf
Thanne beganne she to desce and toke oute of the erth her husband and
at myght she hangyd hym on the galshous in fride of the other. and sayd
to the knyght why right here stende I pray the this be kepte well secret for
we doo it thyself. And thus the dede men haue some whiche make sorow
we for them but that sorowe is done done and pastyd. And they that been
on syre haue some whiche dede theym but their dede wantyd and falleth
whanne they been dede.

Cthe tenth fable makyngh mention of the pongurian and of the
common woman



He autoure that is to wete sope descriptioun to us shuse a fable of ii.
cuylls saying that a serpent entyd: somtyme within the forge of a
simplici for to seche some mete for her lynes. It happyd: that she founde a
fyle whiche she beganne to gnawe with her teeth. Thenne sayd: the fyle
to her If thou bte and gnawde me yet shalt thou doo to me no hurtie vnt
spying and gnawyng on me thou shalt hurtie thy owne sylue for by my
strength all the iron is planyd by me And therfore thou art a foole to
gnawe upon me for I tell the that none cuyll may hurtie ne adamanage
another as cuyll as he Ne none wrydly may hurtie another wrydly ne
also the harde agaynsi the harde shall nat breke eche other: ne two enuy,
one men shall nat bothe ryde upon one asse wherfore the myghty and
stronge must loue hym whiche is as myghty and as stronge as hym self
is:

CThe yuu fable is of the Woles and of the Shepe



Wanne men haue a goodly hide and a godly defensour or a gode
capidayne men ought nat to leue him for he that leuyth him res-
pentith him afterward: of it: as to us descriptioun this fable Of the Shepe
whiche had warre & discencion with the Woles & because that the Woles

made to stronge warre ayenst the shpe The shpe thame toke for ther hel-
pe the dogges and the weyvers also And thame was the battayll of the shpe
so gree and so stronge and fought so vygorously agaynst the wolvess.
that they putte them to fleyght And whanne the wolvess sawe the strengþis
of their aduersaries they sent an ambassade towarde the shpe for to trete of
the peas with them the whiche ambassade sayd to the shpe in this maner
If ye woll gyue vs the dogges we shall swere unto you once saythe þ
we shall neynt shpe ne holde warre ayenst you And the shpe amswered
if ye woll gyue vs your sayth we shall be content and thus they made
peas to gyddre. But the wolvess kylled the dogges whiche were capplay-
nes of the shpe. wherfore whan the lytell and yonge wolvess were gro-
wen in theyr age they came of erthe parte and countre and assembled hem
to gyddre. and all of one accordi and wyl sayd to their amictours and
faders. we must cte vp all the shpe And their faders amsweryd thus to
them we haue made peas with them Mathelisse the yonge wolvess brake
the peas and ramme syversly upon the shpe and their faders after them And
thus biscause that the shpe had deliveredd the dogges to the wolvess why
the were theyr capplaynes they were all destroyed & devouryd by the wol-
vess Therfore it is goode to kepe wel his capplayne whiche may at nede
me for if the shpe hadde kepte with them the dogges the wolvess had nat
devouryd them. wherfore it is a sure thyng to kepe wel the soule of his
protectorre and goodl frende

The viii fable is of the man and the woodys



SE that gyuris ayde and helpe to his enymye is cause of his deeth
as certeinteth this fable of a man whiche made an axe After that he
hadde made his axe he assayd of the trees. ye trees gyue to me a handell.
And the trees were content. And whanne he hadde made fast his ha-
dell to the axe he beganne to cutte and thowte downe to the grounde all
the trees. Wherfore the oke and the asphe sayd if we be cutte it is wel ty-
ght and reason for of oure owne selue we been cutte and thrawen down.
And thus it is nat goodi to putte hym selfe into the daungerre and subiec-
tion of his enymye ne to helpe hym to be adammagedi as thou mayst see
by this present fable for men oughte nat to gyue the staf by the wyphe
they may be bitten with.

CTHE YB fable is of the wolf and of the dogge



Imetype or fredome is a moche swete thyng as Esop reherceth in
the a fable Of a wolf and of a dogge whiche by auenture mette to gy-
dre wherof the wolf demaundyd of the dogge wherof art thou so fatte:
and so plisaunt And the dogge aunsweryd to him I haue well kept my
lordes house and haue barkyn after the theurs whiche came into the hou-
se of my mastir: wherfore he and his meny gyue to me plasyre of me.
Iwherof I am fatte and plisaunt And the wlf sayd thenne to hym It is
well sayd my brother Certaynly saken that thou arte so well at thyn case
& farest so well I haue gret desyre to duell with the. so therde þ thou g-

I make but one bryer. Well sayd the dogge come on with me if thou wol
be as well at thyne ease as am I and haue thou no doute of no thyng:
¶ The wolf wente with the dogge and as they went by the way the wolf
beside the dogges nekke whiche was all bare of here And demandyd of
the dogge My brother why is thy nekke so bare and so shauyn. And tho
the dogge answeyd it is by cause of my gret coler of iron to the whiche
dayly I am fassyd And at nyght I am unbounde for to kepe the house
the better Therine sayd the wolf to the dogge. this I myght ne nede nat
for I that am in sybertye wyl nat be putte in no subdiction And therfo
re for to fyll my bely I wolt not be subdect And if thou be accusyd to
be bounde contynue thou in it And I shall syue as I am wont and ac
cusingyd Therfore there is no ryches gretter or more of valur thanne is
sybertye for sybertye is better than all the good of the worlde.

¶ The ydi fable folowyngh maketh mention of the handes.
of the feete. and of the mannes bely.



¶ We shall one doo any good to an other the whiche ran doo no
good to his owne self Do thou mast see by this fable of the feete
and of the handes whiche somtyme hadde grete syf wif the bely saynge
all that we can or may wyrke with greate labour thou clyst it a yelthen

CThe seconde fable is of the auncient Wespill and of the ratte

Vytte is better than force or strength As rehercith to vs this fable
of an olde wespill the whiche myght nomore take no rates wher
fore she was ofte sore hungry and bichought her that she sholde hyde her
self within the flourre for to take the ratte whiche came thereto to eate it.
And as the ratte came to the flourre shetooke and eate them eche one af
ter other And as the oldest ratte of all perceyued and knewe her malice:
he sayd thus in hym selue Certaynly I shall kepe me well fro the. for
I knowe well all thy malice and fassehode **C**And therfore he is wyse.
that scappeth the wytte and malice of cupyl folde by wytte & nat by force.

CThe thridde fable is of the wolle the shperdry & of the hunter.



MAny folde shewe them selue good wordes whiche are full of gre
te fantasyes as rehercith this fable of a wolle whiche fledde by
fore the hunter And as he fledde he mette with a shperdry to whom he
sayd My frende I pray thethat thou tell nat to hym what foloweth.
me whiche way I am gone And the shperdry sayd to him haue no dred
ne fere no thyng for I shal nat accuse the for I shall shewe to him a no
ther waye And as the hunter came he demandyd of the shperdry if he
hadde seene the wolle passe And the shperdry be the with his hede and with
his eyen shewyd to the hunter the place where the wolle was. & with the
hande and the tongue shewyd all the contrare And incontynent the hun
ter

for understand him well But the wolf whiche perceyued wel of the say
new manners of the sheperden fledde alwaye and wistyn syell whyle after
the sheperden encountryd and mette with the wolf. to whom he sayd pay
me for that I haue kepte the secrete And thenne the wolf comystreyd. to
him in this maner I thankē thy handes and thy tongue and nat thy heede
ewape And therfore men must nat trust in hym that hath two faces and
two tonges for suche folde is lyke and semblable to the scorpon whiche
anoynteth with his tongue and prysyth sore with his tayll.

The fourth fable maketh mention of Juno the goddesse:
and of the peacocke and of the myghtyngale



Very one oughte to be content of synge and of such goodn̄ as god
hath sent unto him wherof he must use iusly he is reherted to be
of a peacocke whiche came to Juno the goddesse and sayd to her I am he
uy and sorowfull because I can nat synge as well as the myghtyngale for
every one mocketh and scomyth me because I can nat syng And Juno
wolde comforte him and sayd Thy sayre fourme and beauteis sayre and
more worthy and of greater praysing than the songe of the myghtyngale:
for thy fetheris and thy colour ben resplendysshing as the precio⁹ emeraud

And ther is noo Spede syre to thy fathers ne to thy beautie. And therewer
sayd thenne to Juno all this is nougat. syr I can not synge. And thenne
Juno sayd agayne thus to the peros for to contente hym. This is in the dis-
position of the goddes. Whiche had grym to clyfer of yow one properte.
is one Beuu. such as it pleasyth them. As to the they haue grym stremhe. &
to the myghtyngale fayre and playfawne songe. And so to alle other Spedes
wherfor every one must be content of that. h he hath. for the mysterable a-
marcionis. the more goodes h they haue the more they desyre to haue.

CThe 3 fable is of the panisere and of the bylains



Very one ought to do wel to the strenger and forgyue to the my-
sterable. As referto this fable of a panisere whiche fylle into a pit
te And whan the bylains or choiles of the cōtry sawe her somme of them
begonne to smyle on her. and the other sayd pardone and forgyue her:
For she hath hurtid noo body. and other were that gaſt to her breed. And
another sayd to the bylains. Beware ye wel that ye ſle her not. And by cau-
ſe that they were al of diuerſe wylle everyone of them wente and retou-
ned home agayne wenyngh that ſhe ſhuld deye wythin the ſayd pte but fyſle
and fyſyll ſhe clymmed up. and wente to her houſe agyne. and made her
to be well meddyned. in ſo moche that ſoone ſhe was all hole.

Cand wylde after she haunge in her memorie the grete Iwys
rye h had be done to her came agynne to the place where she had be hys-
te and sore betre. and beganne to bylle and selle all the bestes whiche were
there aboute and put the sheepherdes and swynchedes and other whiche
departed bestes all to fflighe. she brente the Come. and many other cups and
grete harme she dyd therre aboute. And whan the folde of the contrey sawe
the grete dommage that she dyd to them. they came toward her. praynge
that she wold haue pte on them. And to them she answered in this ma-
nere I am not come hyther to take vengeance on them whiche haue had
pte and mystryeode of me: but only on them that wold haue slayn me
CAnd for the wryked and evyll folle I crete this fable: to shende that
they hurt noo body: for of all the vplayns hadde had pte. the one as
the other of the poure Panthere or serpent whiche was straunger and my-
scrable. as moche as she was fallen in to the pte: the forsayd cupple and
dommage had not come to them.

CE si fable is of the bochets and of the whethers



Gonne a synnyng or synder is indifferent indyngysyon. not sygnyf
they shal doo any thyngz to theyt salut. As referto to be this
fable. Of a bochet whiche entred wyl in a stable full of whethers. **C**And
after as the whethers sawe hym: None of them sayd one word. And the
bochet tolde the first that he founde. **C**Eonne the whethers spake all to

gyder and sayd let hym doo what he wylle: And thus the bocher tooke them all one after another sauf onely one. And as he wold haue taken the last. The poure wherther sayd to hym . Justify I am worthy to be take by cause I haue not holpen my felawes. for he that wyl not helpe me con forte other. ought not to demaunde or aske helpe ne comforde. for bettore whiche is byned is better than bettore separate.

C The viii fable is of the fawsoner and of the Byrdes



He wyse ought euer to kepe and obserue the good counsayl. And in noo wyse they ought not to doo the contrarye. As referto vs this fable. Of the byrdes whiche were hopefull and gladde: as the prim tempys came by cause that theye nestes were thenne al couerd wþh leves. And Incontynent they beheld and sawe a fawsoner whiche dresyd and leyd his laces and nettes for to take them. And thenne they sayd all togyder ponder man hath pyle of vs. for whan he beholdeth vs he wepereth: And the partyche whiche had experemented and assayed all the deceytes of the sayd fawsoner said to them. Kepe yow alle wel fro þ sayd man & flee hyghe in to the ayer. for he seyth nothyng: but the manere for to take yow for þf he tolke yow: he shall eir & denoure yow or to the market he shal be re yow for to be sold. And they þ byscupyd his counsayle were sauad. and therfore they whiche blyue goodi counsayle are despuert: oute of theye perys: 3 they whiche blyue it not ben euer in grete daunger.

Chapter viii fable is of the treacherous of the first end of the apes



In the tyme passyd men preyyd more the folde full of lesynge & fasshode than the man ful of trouth. the whiche synge regneth grete unto this daye. As we maye see by this present fable. of the man whiche wente bothe to gyde thourgh the contrey. And so longe they wen to gyde by theyre Journeyen. that they came in to the prouynce of the apes. And the synge of the apes made them bothe to be taken and brought before hym. And he thus bringe in his Royall mayestie. Where as he satte syde an Imperdour. and all his apes aboute hym. as the subgettes ben aboute theyr lord. Woulde haue demaunded. and indeude he demaunded to the synge. who am I. And the synge makest and flaterer sayd to hym thou art emperour and synge the saycest creature h is in erthe. And after the synge demaunded of hym agayne. who ben these whiche ben all aboute me. And the spayt ansuered. Byre they ben your knyghtes & your subgettes for to be pe your persone and your Royalmene. And thenne the synge sayd thou art a good man. I wyl that thou be my greate syward of my houshold. and h every one bet to the honour & reuerence. And when the man of trouth heid alle this he sayd in hym self. of this man for to haue made lesynge is soo gretely enhancyd. therme by gretter reson I shal be more worshipped and enhancyd. yf I save trouthe. And after the synge woulde aske the treacherous man andi demaunded of hym. who am I. And alle that ben

about me And thenne the man of trouthe aunsweryd. thus to him thou arte an ape and a beset right abhomyndable And all they whiche been aboute the are syke & scimblable to the. ¶ The synge commaundyd than that he sholde broken and torn with teeth and clawes and putte all into pecces And therfore it happyth oste that the lyers and flaterers been chauncyd and the men of trouthe been sette also we end putte awake so often tymes for to saye trouthe men lese theyr lyues. the whiche synge is agaynst iustice and equite

¶ The iv fable is of the horse the hunter and of the herte



¶ One ought to putte hem selfe in subiection for to auinge hym on others for better is nat to submytt hymself than after to be submytted. As thereryth to be this fable of an horse which enyred a herte. because she was fayre than he And the horse by enyre went unto a hunter to whome he sayd: in this maner If thou wolt bylde me we shall this daye take a good proye Lepe upon my bale and take thy swerde and we shall chace the herte. and thou shalt syte hym with thy swerde and syll hym and so thou mayst eate hym and sell his sygne And than the hunter mouryd by auaryce demandyd of the horse Thynkest thou by thy sayth that we may take the herte of whome thou spekys to me of And the horse aunsweryd thus Suffise the for herte to I shal put al my

diligence and all my strength. lepe upon me and doo after my country
And thenne the hunter lept forth with upon the horse backe And the horse
begane to ranne after the herte And whanne the herte sawe him come he
fledde And because that the herte ranne faster than the horse dyd he escaped
fro them and sawyd him And thenne whanne the horse sawe and fel his
morch very and that he myght nomore runne he sayd to the hunter in his
maner Alwygh fro my backe for I may bere the nomore and haue myfie
of my praye Thenne sayd the hunter to the horse Hithen thou art entred
into my handes yet shalt thou nat escape thus fro me thou hast the brydle
in thy mouth wherby thou myght be kepte stille and at syde And though
thou wylt lepe the sadyl shall kepe me And if thou wylt cast thy seete
fro me I haue good spores for to constraine the and make the go whys-
ther thou wylt or nat where as I wyl haue the And therfore kepe thy
self well that thou shewe nat thy self rebill vnto me. Therefore
it is nat good to putte and submytt him self vndre the handes of others
wenyng therby to be auengyd of hym ayens whome men may haue en-
uye for who submytth him selue vndre the myght of other he byndeth
hem selue to hym

The tenth fable is of the asse and of the Lyon



¶ He grete callers by theyt hygh & loude crype suppose to make folde
as teryeth this fable of an asse whiche som tyme met with
a lyon to the whiche the asse sayd. Let vs clymbe upon a montayne and
I shall shewe to the how the bestes ben aserd of me And the Lyon began
to simble and awntewryd to the asse. Goo we my broder. And whanne
they were upon the toppe of the hylle the asse beganne to crype And the fox
es and hares beganne to flee And whanne the asse sawe them flee he sayd
to the lyon Herest thou nat how these bestes dreden and doute me And the
lyoun sayd. I hadde been also ferdfull of thy boore if I hadde nat kno
wen certayn that thou arte but an asse And therfore men nede nat to doute
him that auauncyth him self for to doo that that he can nat doo for god
Kepe the mone for the woles Me also men nede nat doute a sole for his
manaces ne for his high crype

¶ The vi fable is of the haunde and of other sprdes



¶ He yportes make to god a berdi offrate. as referto vs
this present fable Of a haunde whiche somtyme sayned. that he
wolde haue celebryd made and holden a nataff or a gret feest. the whiche
sholde refelte within a temple And to this feest and solempnyte he invi
uted and somonyd all the small sprdes to the whiche they came.
And incontement as they were all comen to the feest and entryd into the
temple the haunde shytte the gate and put them al to deathe one after other

¶ And therfore this fable shewyth to do howe we muste kepe oure self fro
all them whiche vnder foyre stamping haue a fasse herte And that ben fyne
cetes and deuyours of god and of the wrode

¶ The yui fable is of the foyre and of the spowm



Ayre doctrine takyngh he in hym selue þ is chaffised by the peryl of
other as to vs refertyth this present fable Of a lyon whiche somtyme say-
nyd hym self sekke And whan the bestys knew that lyon was seker they wold
go all to vsytte and se hym as they syng And incowntyment as the besyts
entryd into his house for to comforthe hym he deuouryd them And whanne
the foyres were come to the gate forto haue vsyttd the spowm they knew we
le the fallace and falsoode of the lyon and salawyd him at the entretie of
gate and entryd nat with in And whan the lyon sawe that they wold not
entre into his house he demaundyd of them wher they wold not come in
And one of the foyres sayd to hym we knowe well thy tracs that all the
bestys whiche haue entryd into thy hous came nat oure agayne And alsoo
if we entryd within nomore sholde we come agayne And therfore he is
well happy that takyngh ensample by the dammage of other for to entre
into the house of a grete lord it is well forysse but for to come oure of it is
gayne it is moche diffycyll:

The viii fable is of the asse and of the wulf



Wulf

¶ None curylle man scythe ne trouthe ought never to be adiousfed
As men maye well see by this fable. Of a wulf whiche bysched an
Asse whiche was well seke the whiche wulf beganne to fesse and castre hym
and demaunded of hym. My broder and frende where aboute is thy sore:
And the asse sayd to hym. there as thou tastest: ¶ And thenne the wulf
saynypg to bysche hym beganne to byte and smytle hym. And therfore men
must not trust flateres. For one thyng they saye & done another.



CThe viii fable is of the hedgehogge and of thre sytly syddes.

I behouch not to be yonge and sytly of age to mokke ne scorne theyr older. As this fable saith of thre sytly hedgehogges. Whiche mokked a grete hedgehogge: whiche fled before a wulf and when he perceyued the scomyng of them he sayd to them. Ha a poure foole s wood! ye wote not wherfore I flee. For yf ye wylt and bente wel thyconuenient and parwyll. ye shold not mokke of it. **C** And therfore when men seen that the grete and myghty ben feedfull and doubtous: the lasse or sytly ough, ten not to be assured. For whan the tounie is taken and gotten byfortune or warre the countrey abouit is not therfore more acsayned. but ought to tremble and shake.

CThe xv fable is of the man and of the spon



En ought not to bysyue the payniture. but the trouthe and the dede. As men maye see by this present fable. Of a man and of a Lyon whiche had syrys to gyder and were in grete discencion for to wete a knowe whiche of them bothe was more stronger. The man sayd that he was sturdier than the spon: **C** And for to haue his sapigne betefyd. he shewed to the spon a pyciture whiche as a man had yctorye ouer a spon. As of the pyciture of Sampson the stronge. Thenne

sayd the spon to the man. yf the spon conde make pycout good and trewe.
It had be herin paynted how the spon had hadde vycorye of the man but
now I shall shewe to the bery and trewe wytnesse therof. The spon sedde
thenne the man to a grete pytte. And there they foughte to gyder. But the
spon caste the man in to the pytte. and submytted hym to his subdiction &
sayd. Thow man nowe knowest thow alle the trouthe: whiche of vs bothe
is stronger. And therfore at the werte is knownen the best and most sub
tyl wester.

CThe ybi fable is of the camell and of the flee.



Chat hath no myght ought not to glorsyce ne preysy hym self of
noo thyng. as refersetth to vs this presente fable of a camell. which
haue grete charge or burden. It happed that a flee by cause of the camelys
here lepte to the back of the camell. and made her to be borne of hym alle
the day. And whan they had made a gre waye And that the camell came
at even to the lodgys. and was put in to the stable. the flee lepte from hym
to the ground besyde the foote of the camell. And after she sayd to the camell
I haue pylt of the. And am comen doun fro they barke by cause that I
wyl nomore greve ne traualysse the by the berynge of me. And the camell
sayd to the flee. I thanke the: how be it that I am not sore laden of the.
And therfore of hym whiche may neyther helpe ne lete men nedenat make
Grete estymacion of.

Cthe viii fable is of the Ant and of the sygall



It is good to purue hym self in the somer seson of such thynge
wherof he shal myster & haue nedes in wynter season. As thou maist
see by this present fable. Of the sygall. whiche in the wynter tyme wente &
demaunded of the ant somme of the come for to eate. And thenne the ant
sayd to the sygall. what hast thou done all the somer last passed. And the
sygall answeerd I haue songe. And after sayd the ant to her. Of my come
shalt thou none haue And if thou hast songe all the somer daunce nowe
in wynter. And therfore there is one tyme for to doo some labour and ther
be. And one tyme for to haue reste for he that werbeth not ne doth no good
shal haue ofte at his treis gree cold & lache at his nede.

Cthe viii fable is of the pylgrym and of the swerd

So curyl man maye be cause of the perdyng or losse of many folle.
As referto to be this present fable. Of a pylgrym. whiche found
in his waye a swerd. And he askeid of the swerd what is he that hath loste
the. And the swerd answeerd to the pylgrym. A man alone hath loste me. But
many one I haue lost. And therfore an curyl man may wel be lost. but et
he be lost he may wel lete many one. for by cause of an curyl man may co
me in a contrey many curys.





The ny fable is of the sheep and of the Crowe.



En ought not to Inurpe ne dyspraye the poure Innocentes ne the
symple folke. As referset this fable. Of a Crowe whiche sette her
self upon the backe of a sheep. And whanne the sheep had born her a grete
whyle she sayd to her, thou shall kepe thy self well e to sette the Spon a dog
ge. And thenne the Crowe sayd to the sheep. I shynke thou poure Innoc-
ente that I wote well wch whom I playe for I am olde & malycyous

and my synde is to lette all innocentes, and to be stende unto the emples.
¶ And therefore this fable wylle tell and saye how that be folde of suche
synde that they wyl doo no good werke but only to lette the Innocentes &
symply folde.

¶ The fy fable maketh mencion of the tree and of the reed



One ought to be prouide agynst his lord: But ought to humble
 hym self toward hym, as this fable rehereth to be of a grete Tree:
 which wolde never bow hym for none wynd. And a reed whiche was
 at his foote bowed hym self as moche as the wynd wolde. And the Tree
 sayd to hym, why doost thou not abyde stille as I doo. And the reed ans
 werde, I haue not the myght whiche thou hast. And the Tree sayd to the
 reed prouidly, than haue I more strenthe than thou and anone after cam
 a grete wynd whiche therwe downe to the grondi the sayd grete tree. And
 the reed abode in his owne beinge: for the prouide shall be alwy humbled
 And the mele and humble shal be exhaunted. for the roote of al vertue
 is obediencie and humyfyc.

Here synysytheth the fourthe booke of the subtyle fables of Esop.
pe. And how be it that moo of them ben not found in ony regystre. Neuer
theles many other fables composed by hym haue ben fonden whiche here
after folowen.

The first fable is of the mule and the foxe



In calle manc folke Asses that ben well subtyle. and such wench
to knowe moche. and to be a grete cleriche that is but an osse. As it
appiereth by this fable. Of a mule whiche ete grasse in a medowe myghte to
a grete forest. to whom came a foxe whiche demandide of hym what art
thow. And the mule answerd I am a beest. And the foxe sayde to hym. I
ne demaunde ne aesse of the that. but I aesse who was thy fader. And the
Mule answerd. My grete fader was an hors. And the foxe sayd agayne I
ne demaunde of the that. But only that thou tellest me. how thow art na-
med. And the mule said to the foxe. I ne wote by rause I was syttill what
me my fader deyde. Neuertheles to thende that my name shold not be forgy-
ten. My fader made it to be wrotton Under my lefste fote behynde. wherfore
þy thou wylt knowe my name. goo thou and loke Under my foote.

And whanne the foxe understood. the fallace or fasshede.

Geamente agayme in the foreste . and mette wylle wylle wylle wylle wylle
sayd. ¶ Ha myschawit best. what doft thou here. Come wylle wylle wylle wylle
in to thy hand. I shall putte a good prop lode ponder medowre there thou
shalt fynde a good fatte best. Of the whiche thou mayſt be fylled. a thene
the wulf entryd into the medowre. and ſounde there the mule. Of whom he
demaundered. who art thou. And the mule anſwert to the wulf. I am a
beſt. And the wulf ſayd to hym. This is not that. that I aſſe of the. But
telle how thou art named. And the mule ſayd. I wote not. but nevertheless
þy thou wylſt knowe my name. thou ſhalt fynde it wryten at my lyfte foot
þeynde. Thenne ſayd the wulf. I praye the bouchſauſ to ſhewe it to me.
And the mule lyfte up his foote. and as the wulf beheld and ſtudped in
the foote of the mule. The mule gaſ hym ſuch a ſtroke wylle his ſore befo
re his forehede that almoſtie the brayne rame oute of his hede. And the
wulf whiche was wyltin a buffe and ſaw all the maner he beganne to
laſhe and mocke the wulf. to whom he ſayd. Fōole beſt. how wylſt
wel. that thou canſt not rede. wherfore þy eyle is therof come to the. thy
ſelf is cauſe of it. ¶ For none ought not to entremete hym to doo that. that
Imposſible is to hym.
¶ And therfore many ben deceyued. that entremete them to doo that. that
they maye not doo.



CThe secound fable is of the Boore and of the Wulf

Wche despreysen to be grete lordes. & dispreysen his parentes that at
the laste becomen poure and fallen in to grete dishonour. As thou
mayst see by this present fable Of a boore whiche was amonge a gret her-
de of other swynes. And so to haue lordshyp and dominacion ouer alle
them. he beganne to make grete rounour. and shewed his grete teethe so to
make the other swynes afred. But by cause they knewe hym they ferre noug-
te by hym. wherof he dysplesed moche. and wold goo in to a herde of sheep
and emonge lambes. he began to make grete rounour. & shewed his sharp
and longe teeth. And whan the lambes herd hym. they were sore afred and
byganne to shake for feare. And thenne sayd the boore wþin hym self. here
is the place wherin I muste abyde & dwelle. for here shal I be gretely wor-
shiped. for euermore quale for feare of me. **C**Thenne came the wulf there
for to haue cauysse somme proye. and the lambes beganne al to flee. But
the boore as powre wold not sterte hym. Ne goo fro the place. By cause he
supposed to be lord. but the wulf toke hym and bare hym in to the woode
for to eate hym. And as the wulf bare hym. it happed that he passyd befo-
re the herd of swynes. whiche the boore had lefte. And thenne whanne the bo-
re perceyued and knewe the. he prayed. and cryed to them. that for the loue
of god they wold helpe hym. And that wþhoutte theyt helpe he was dedi-
C And thenne the swynes all of one assente and one wylle wente and re-
couered. theyt felawte and after felawte the wulf. **C** And as the boore was de-
spieryd. and sawe hym amonge the swynes and that all his double and
fere was gone. he beganne to haue vergonye and shame. by cause that he
was thus departed. and gone from his felawshyp and sayd to them. My
bretheren and my frendes. I am well worthy to haue had this payne. By
cause I was gone and departed from you. And therfore he that is well
sete hym beware that he moue not hym self. for sylfe by his pride desyrith
to be a grete lord. whiche ofte falleth in grete pouerte.

CThe thyrde fable is of the foyle and of the Locke

Styme moche tall yuge setteth. As it appereth by this fable. Of a
foyle. whiche came toward a Lock. And sayde to hym. I wold sayne
wotr. þt thou canste as wel syng as thy fader dyde. And thenne the Locke
shelte his eyen. and beganne to crye and syng. **C** And thenne the



Foxe toke and bare hym awye. and the peple of the tounme cryed. the foxe
 Bereth awye the cock and thenne the Cock said thus to the foxe. My lord
 Understantest thou not what they peple sayth. that thou berest awye theyr
 cock. tell to them that it is thy, and not theyre. And as they foxe sayd: it
 is not yours. but it is myn. the cock scaped fro the foxes mouth: and flough
 Upon a tree. And thenne the cock sayd to the foxe thou wylpest. For I am
 Theyre and not thy. And thenne the foxe beganne to hytche the ethe bothe
 Wyth his mouthe & heed saynge. Woulthe thou hast spoken to moche. Thou
 sholdest haue eten the cock. had not be thy over many wordes. And therfore
 be ouer moche talkyng leitteth. and to moche crowynge smarteth. therfore
 Sepe they self fro ouer many wordes to thende that thou repenteſſ the not:
 The fourthe fable is of the dragon and of the kerke.

En ought not to rendre enysse for good: And them h helpen ongiste
 not to be setted. As refertoſſeth this fable. Of a dragon whiche was
 Wythin a Ryuer and as this Ryuer was dynymyfled: of water. the dra-
 gon abode at the Ryuage whiche was aldeepe. And thus for lacke of wa-
 ter he coude not sterte hym. a laburer or Bplayne came thenne h weye a des-
 maunded of the dragen. what dost thou there: a the dragon. answred to hym
 I am here left wythout water. wythout which I can not meue but if thou
 wylt bynde me. and sette me upon the aſſe: and lede me in to my Ryuer.
 I shall gyue to the habondance of gold and syluer.

And the Bysayne or chorte for countysoun bound and ledde hym in to the res
payre. And whanne he had unbounden hym he demandide his salarie. &
payement. And the dragon sayd to hym. By cause þ thou hast unbound
me thou wylst be payed. And by cause that I am now hongry. I shall et
the. and the Bysayne answered and sayd. for to haue done well. thou wyl
ete and devoure me. And as they styrred to gyder. the fox was wþthin the
forest herd wel theyc questpon and dyfferten came to them. & sayd in this
manere. Hetyue ye nomore to gyder. for I wyl acorde and make pess bes
twyl yow Late eche of yow telle to me his reson for to wete. whiche of yow
hath ryght. And whan eche of them had told his caas the foxe sayde to the
Bysayne. Shewe to me how thou unboundest the dragon. that I maye
gyue therof a trewe & lawful sentence. And the Bysayne put the dragon
Upon his asse and bound hym as he had done byfore. And the foxe demand
ded of the dragon. helse he thenne the so fast bounden as he dothe nowe
& the dragon answered ye my lord & yet more hard. And the foxe sayd to the
Bysayne. Bynde hym yet more harder. for who that wel byndeth. wel can
he unbynde i whan the dragon was fast and wel bounden the sayde to the
Bysayne. bere agayne there as thou first tokest hym. And there thou shalt
leue hym bounden as he is now. And thus he shall not et ne devoure the
for he that doth curst. curst he must haue for iustly they shall be punis
shed of god. that done harme and dommage to the poure folke. for
who so euer rendeth curst for good he shal theroe be rewarded.



The fable is of the fox and of the catte

Her is many folke whiche auauncien them & saye that they ben wyse and subtile whiche ben grete fooles and knowyng noo thynge As this fable referset. Of a foyle whiche somtyme mette wþh a catte. to whom he sayd. My godsypp god gyue yow good daye. And the catte answeerd. My lord god gyue yow good lyf and thenne the foyle demandeda of hym. My godsypp what canst thou do. And the catte said to hym. I can lepe a lytyll: and the foyle sayd to hym. Certaynly thou art not worthy to lyue by cause that thou canst nought doo. And by cause that the catte was angry of the foyles worder. he asched and demandeda of the foyle. And thow godsypp what canst thou doo. A thousand wþles haue I sayd the foyle. for I haue a sal full of scences and wþles. And I am sooo grete a clerke that none maye begyle ne deceyue me. And as they were thus spekynge to gyder the cat perceyued a knyght compyng toward them whiche had many dogges wþh hym. and sayd to the foyle. My godsypp certaynly I see a knyght compyng hytherward whiche ledeth wþh hym many dogges. The whicheas ye well knowe ben our enemys. The foyle answeerd to the catte. My godsypp thou spekest lyke a coward. and as he that is afred. Lete them come and care not thou. And Incontynently as the dogges perceyued & sawe the foyle and the cat. they beganne to renne vpon them. & whanne they sygnes sawe them come. he sayd to the cat. flee we my broder. flee we. To whom the cat answeerd. Certaynly godsypp therof is no nede. Neuertheles the foyle desyred no the cat. But fledde and ran as faste as he myght for to saue hym. And the cat lepte vpon a tree and sauyn hymself. saynge. Nowe shall we see who shal playe best for to preserue and saue hym self. And whan the cat was vpon the tree. he loked aboute hym and sawe how the dogges held the fox wþh theyre tethe. to whom he cryed and sayd. O godsypp a subtile foyle. of the thousand wþles þ spyl late thou coudest do. lete me nowe see. & shewe to me one of them the foyle answeerd not. but was kylled of the dogges and the catte was sauyn. And therfore the wyse ought not to dyspraye the symple. for such supposeth to be moche wyse. whiche is a and bynd a very fool.

The fable is of the hegoote and of the wulf



He feble ought not to arm hym ayens the stronge. As recytesth
this present fable of a wulf: which somtyme ranne after a hegoote
And the hegoote so to sauē hym leſt upon a roche. and the wulſe
besyged hym. And after whan they had dwelld ther two or thre dayes the
wulſe began to weye hongry. and the hegoote to haue thurſie. And thus
the wulſe wente for to eate. and the hegoote wente for to dynke. And as the go-
te dranke he ſawē his shadowe in the water. and ſpeculynge and beholdyn-
ge his shadowe profered and ſayd ſuche wordes wythin hym ſelf. Thou
haft ſo fayre legges. ſoo fayre a berd. and ſoo fayre homes. and haſt ſere of
the wulſe. yf it happid that he come ageyne I ſhal charge hym well. And
kepe hym wel. that he ſhal haue noo myght ouer me. And the wulſe whil-
che heſde his peas. and her ſcimed what he ſayde. to ke hym by the one legge.
thus ſaynge what wordes ben theſe whiche thou profferest alayen broder
hegoote. And whan the hegoote ſawē that he was taken he began to
ſaye to the wulſe. Ha my lord I ſave nothynge. and haue pyte of me I kno-
we wel that it is my couſpe. And the wulſe tokie hym by the necke a strang-
led hym and therefore it is grete folys when the feble maketh warre ayensic
the purffaunt and stronge.

The fable is of the wulf and of the asse.



En ought not to belyue byghly the counseylle of hym to whom
men purposen to lete, as ye maye see by this fable: Of a wulfe
whiche somtyme mette wþth an asse, to the whiche he sayde My brother I
am hongry: wherefore I muste nedes eie the. And therme the asse answered
tyghe bengysly. My lord: wþth me thou mayst doo what somener thou
wylst, for yf thou etest me, thou shalt putte me oute of grete payne: But I
praye the yf thou wylle eie me, that thou bouchesau to eie me oute of the
waye. For wel thou knowest that I bringe home the raysnes fro the Sp-
ne and fro the feldes home the corne. Also wel thou knowest that I bere
home woodi fro the foresti. And whanne my mayster wylle doo byldi some
edessper I must goo fetche the stones from the montayne. And at the other
parte I bere the corne unto the mylles. And after I bere home the flour.
And for alle short conclusyonis I was borne in a cursyd house. So to
alle payne and to alle grete labours I am submytted and subget to hit.
For the whiche I wylle not thou eie me here in the waye for the grete vergo-
nye and shame that therof my ghyt come to me. But I praye the, and Ins-
stantly require the that thou wylle here my counseylle whiche is that we
two goo in to the foresti and thou shalt bynde me by thy bresle: as thy ser-
uaunt, and I shal byldi the by thy necke as my mayster. And thou shall
lede me before the in to the wood where someruer thou wylst to the ende that

more secretely thou eie me to the whiche conuseyill the wulf accord and said
I wylle well that it be done so. And whan they were comen in to the for
rest they bounde eche other in the maner as aboue is sayde. And whanne
they were bounden the wulf sayd to the asse. goo we where thou wylst. and
goo before for to shewe the waye. And the asse wente before and ledde the
wulf in to the ryght waye of his maysters howe: And whanne the wulf be
gaine to knowe the waye he sayd: to the asse we goo not the ryght way to
the whiche the asse ansuered. My lord say not that for certaynly this is
the ryght waye. But for alle that the wulf wold haue gone backward:
But nuerthless the asse ledde hym to the howe of his master. And as
his mayster and alle his men syaw how the asse drewe the wulf after hym
And wold haue entred in to the howe they came oute wyth staves and club
bes and smote on the wulf. And as one of them wold haue caste and
syntien a grete strok vpon the wulfs heed. he brake the corde wherwyth
he was bonden. And soo scraped and ranne awaie vpon the montayne so
re hurted and beten. And thenne the asse for the grete iope that he hadde off
that he was soo scraped fro the wulf he beganne to synge. And the wulf
whiche was vpon the montayne and herde the doys of thasse began to saye
to hym self. thou mayst wel crye and calle. For I shal the kepe wel another
tyme. that thou shal not bynde me as thou hast done: but late gon: And therfore it is grete folyshe to belyue the counseyl of hym to whom men wylle
lette and to putte hym self in his subiectioun. And he that ones hath begyled
me shal the kepe hym fro another tyme that he be not deceyued. For he to
whom men purposen to doo somme evylle tourn. syth men holden hym at
auantage. men muste putte them self at the upper syde of hym. And after
men shallic purveye for theyr counseylle.

C The viii. fable is of the serpent and of the labourer:

T he Auctor of this booke refertoþ such another fable and of such
sentence. as the precedent that is to wete. that men shold not belyue
hym to whom men hath don evylle. And sayth that somtyme in heruest ty
me a labourer wente for to see his goodes in the feldes. the whiche mette on
his waye a serpent. And wyth a staf whiche he bare in his hond smote the
sayd serpent. And gaf hym suche a strok vpon the heed that nyghe he sle
we hym. And as the serpent felde hym self so sore hurted. he wente fro the
man. And entred in to the hole and sayd to the labourer. De cupl stende thou
hast bete me. But I warne the that thou never belyue not hym. to the whi
che thou hast done ony evylle. Of the whiche wordes the labourer made ly
tyle cytyme and wente forth on his waye.



It befalle thenne in the same yere that this labourer wente agayne by h
 waye for to goo laboure and cre his grounde. To whom the Serpent sayd
 Cha my frennd wherfor goost thou and the labourer answered to hym. I
 goo cre and plowme my grounde. And he sayde to hym. so we not to moche.
 For this yere shall be rayn ful gret habondance of water shal fallle.
 But I besyur not to hym to whom thou hast somtyme done onys culpe. &
 Wythout ony woldes the labourer wente forth on his waye and besyured
 not the serpent. But made alle his ground to be cultyued and crede. And so
 web as moche come as he myghte. In that same yere felle gret habondan
 ce of water wherfor the sayd labourer had but synt of the come. For the
 moste partie of the come that he had sown perissed that same yere by rai
 nes of the gret rayne that felle that same yere. And yet the next yere after so
 wryng as this labourer passed before the repayre or dwellynge place of the
 sayd Serpent and went for to sowe his ground. The serpent demandede
 thenne of hym My frennd wherfor goost thou. And the labourer answered
 I goo for to sowe my grounde wyth corn and wyth other graynes such as
 I hope that shalbe ben necessary for me in tymme comynge. And thenne the
 serpent sayd to hym: My frennd sawe but synt of corn. For the somer next co
 mynge shalbe too gret and too hole that by the drynes and hete that alle
 the goodes sownen on the erthe shal perisse. But besyur not hym to whom
 thou hast done onys culpe. And wythout sayng ony word the labourer wente
 and thought on the woldes of the serpent. And wenynge that the Serpent
 hadde so sayde for to deceye hym. He so dede as moche corn and other

graynes as he myght. And it happed that the sommer neyt folowynge was
suche as aboue is sayd. Therfore the man was begynd. for he gadred: þ
same yere nothyng. And the next yere after folowynge. the sayd season as
the poure labourer wente agayne for to cre and cultyue his ground. the ser-
pent swete hym come ferre. And as he came and passed before his repaire
he asked of the labourer in furthemore. **M**y friend whereth goost thou
And the labourer answerd. I goo cultyue and cre my ground. **A**nd then
ne the serpent sayd to hym. My friend so we hot to moche ne to lytyl of to me
and of other graynes. But so we bywene bothe. Neuertheles bylyue not
hym. to the whiche thou hast done culpe. And I telle the that this yere shall be
Be the moste temperate and the moost fetyle of alle maner of come that e-
uer thou sawest. **A**nd whanne the labourer hadde herd ihysse wordes. he
wente his waye. and dyd as the serpent had sayd. and that yere he gadred
moche good by cause of the good disposition and tyme. **A**nd on a day of
the same yere. the serpent sawe the sayd labourer comynge fro the heruest. to
whome he came aperte. and sayd. Now saye me my good friend hast thou
not sond now grete pleyn of goodes as I had told to the byfore. And the
labourer answerd. and sayde ye certaynly. wherof I thanke the. And then-
ne the serpent demandyd of hym remuneracion or reward. And the la-
bourer thenne demandyd what he wold haue of hym. And the serpent said
In demandide of the nothyng but only that to morowe on morayng thou
wylt smide me a dyssh full of mysl̄ by some of thy chyl̄dren. And thenne the
serpent shewyd to the labourer the hool of his dwellynge. and sayd to hym.
telle they sone that he bynyng the mysl̄ hyfher. But take good herde to that
that other whyle I told to the. that thou bespurst not hym: to whom thou
hast don culpe and anone after whanne ihysse chynges were sayd. The la-
bourer wente homeward. i in the morayng next folowynge. he be tolde to
his sone a dyssh full of mysl̄. whiche he brought to the Serpent. and sette
the dyssh before the hool. And anone the serpent came out and slew the chyl̄
de thurgh his venym. **A**nd when the labourer came fro the feld: and that
he came before the repaire of dwellynge of the Serpent. he found his sonne
whiche laye down ded. on the erthe. **T**henne beganne the sayd labourer
to cre wþ a hyshe boþ. as he that was full of sorow and of heuenesse
sayng suche wordes. Ha cursyd and cursyd serpent. Venym and false tratour
thou hast deceyved me. Ha wþcked and deceyful beest. full of all contagy-
ous cursil thou hast sorrowfully slayne my sone.

And thenne the serpent sayd to hym. I wþll wel that thou knowe. that I
haue not slayne hym sorrowfullly. ne wþhoute cause. But for to auenge
me of that. that thou hurtest me on that other daye wþhout cause. and hast
not amended hit.

Chast thou now memerye. how

ofte I sayd to the that thou sholdst not besyng hym to wosome thon hast
done evyl haue now whanne in the maner yet that I am anengyd of the.
¶ And thus this fable sheweth how men ought not to besyngne hem selfe
the to them to whom men hath done somme harme or crycle.

The ix. fable is of the foxe of the wulf and of the Lyon



If it be soo that ony hath ben adommaged by other he ought
not to take vengeaunce by the tonge in spuyngn iuryous wordes. And
the cause that such vengeaunce is dishoneste to to be referto this presel
fable. Somtyme was a foxe that ate fyffe in a ryuer. ¶ It happed that
the wulf came that waye. And whanne he sawe the foxe. Whiche ate wyth so
grete appetitie he began to saye. My brother gyue me somme fyffe. And
the foxe ansuerd to hym. Alas my lord It behoueth not that ye ete the re
ste of my table. But for the worshyp of your persone I shal counseylle you
well. Doo somroke to gete yow a baske. And I shalle leche the how men
shalle take fyffes to thende. that pe may take somme whan pe shalle be
hongry. And the wulf wente in to the strete. and stak a baske whiche he
brought wyth hym. the foxe tooke the baske and bounde it wyth a corde
at the wulfs taylles. And whan he was well bounden: the foxe sayd to the
wulf goo thou by the ryuer and I shalle de and take heede to the baske.
¶ And the wulf dyde as the foxe bad hym do. And as the wulfe was goo
inge wythin the water the foxe spylle the baske full of stones by his

maspre. And whan the basild was full. the sove sayd to the wulf. **C**ontra
by my lord I maye nomore syfie ne holde the basild. for full it is of fyfe
And the wulf weyng that the sove had sayd trouth. pruffered sucha wo-
des sayngs. I rendre graces and thankes to god that I ones maye see thy
hyghe and excellente wysdom in the arte and crafte of syffynge. **C**and
thenne the sove sayd to hym. My lord abyde me here. And I shalle setche
somme to haue so for to haue and take the fyffe oute of the basild. And
in sayng these wordes the sove ramme in to the strete where he sondi men.
To whom he sayd in this manere. My lord what doo ye her. why are yow
werlesse see yonder the wulf whiche eate youre sheep. your lambes & youre
beestes. and yet now he taileth youre fyffes oute the kyuer and eate them.
Cand thenne alle the men came to gyder. somme wyth flynge. and som-
me wyth bowes and other wyth staves unto the kyuer where they founde
the wulf whiche they sete outrageously. **C**and whanne the poure wulf sa-
we hym thus oppressyd. and besyd wiþ strokis beganne wiþ alle his
streñthe and myght to draue. and supposed to haue carped the fyffe away
But so strongely he drewe that he drave and pulled his tayl fro his era.
And thus he scaped unnethe wiþ his sp. **C**on the mene whyle then
he happed. that the lyon whiche was kyng ouer alle beestes wente so to
see hym. as theyr lord. **C**and whan the wulf wold haue gone thider. he
salowed his lord sayng thus to hym. My kyng I salowe yow. plesce it yow
to knowe that I haue gone round abouite the conter and prouincis. And
in alle places of it so to setche somme medycynes prouiftable so yow.
And to recouere youre heylthe. But nothynge I haue founde good so youre
sekenesse but onyl the skin of the sove fyers and provode and masypowis.
whiche is to youre body medycynall. but he dayneth not to come hygher to
see yow. But ye shalle calle hym to a counsayle. and whan ye holde hym sete
his skin be taken fro hym. And thenne sete hym ramme where he wylle. and
that fayre skinne whiche is so hossomme. ye shalle make it to be sette and
bounde upon youre bely. And wþin fewe dayes after it shalle redree yow
in as good heylthe as euer ye were. **C**and whan he had sayd these
wordes. he departed fro the Lyon and toke his leue. But never he had sup-
posed that the sove had herd hym. But he had. for he was wþin a terray
nyghe by the logys of the Lyon whiche he herde alle the propostion of the
wulf. to the whiche he dyd put remedye and gret prouyspon. for as sone
as the wulf was departed fro the Lyon. the sove wente wþin the feldes.
Cand in a hyghe waye he founde a gret donghyl. wþin the whi-
che he put hym self. **C**and as he supposed after his adrys to be de-
souled. and bagged enough. came thus arrayed in to the pyre of the Lyon

the wylle he shal wile as he ought to haue done to his lord saynge to hym
in this manere. Byz kyng god gyue you good helthe. And the llypon ans-
wert to hym God safte the sterte friend come nyghe me and gyffe me:
And after I shal le telle to the somme secrete whiche I wylt not that every
man knowe to whom the foye sayd in this manere. Ha a syng be
not displayed, for I am to soule arrayed and al to bagged. By cause of the
grete waye whiche I haue gane fellynge alake aboute goodi mede-
cyn for yow, wherfore it behoueth not to me. For to be so nyghe yowre
persones for it be stenchis of the dunge myght well gryne yowre persones. For
the stenchis of the dunge myght well gryne yowre for the gret felicitesse that
ye haue but dare syre yf it plese to the oþer. I come neuer to they Kynnesse
magistre I shall goo and bathe me and make me fayre and clene. And
thenne I shal come agayne to presente my self byfor they noble persones.
¶ And now wythstandingyng al this, asso et I goo, please the to wete and
knowe that I come from alle the contris here aboute and from alle the
Kynnesse adiacent to this prouynce, for to see yf I coude fynde somme
good meddynge busynys and nedful to the felicitesse; and for to recouerte thy
helthe. But certeynly I haue found no better counseyl than the counseyl
of an auncient gretis wylt a grete and longe herd, a man of grete wyses
domysage and worty to be praysed. The whiche sayd to me, how in this
prouynce is a wulf wythoute taylles: the whiche had lost his tayll by the
bertu of the grete meddynge whiche is Wythmyn. For the whiche thyng is
nedful and cypedient, that ye doo make this wulf to come to yow for the
come dyssymylle and calle hym to counseylle, saynge that it shal be for
his grete worshyp and priouysye, and as he shal be nyghe unto yow to cast on
him your armed feet, and as swifely as ye may pulle the skin fro the bo-
dy of hym and kepe it hool. saus only that ye shal leue the herd and the feet
¶ And thenne let hym gone his waye to seche his aventure. And forth-
wyth when ye shalbe haue that skinne alle hole and watme ye shalbe doo-
fyndit al aboute your blys. And after that or syyl tyme be passed yowre
helthe shalbe restored to yow and ye shalbe as hole as euer in yowre lyf ye
were. ¶ And thenne the foye to see his leue of the kyng, and departs
wulff to see the llypon: And Incontynent the llypon called hym to counseylle
and castynge sofely his feet upon hym dyspoysled the wulf of his skinne
saus the skinne of his herd and of his feet. And after the llypon bounde it alle
watme aboute his blys and the wulf ranne awaie syncler. wherfor he
had yrought to do to defende and put from hym the syper, whiche gryned

Hym sore, & for the gret distresse that he felte by cause of the flies that thus
ete his stoffe, as wood beganne to reyne, and passyd under an hysp: upon
the whiche the fox was: And after whanne the fox sawe hym, he beganne
to crye and calle satynghe after the wulf. And morid and sayde
to hym who art thou that passed before mych suche fayre god: on
the heede, and wylt ryght fayre gloves in thyng handes:

Cherie herlie what I shalbe saye to the, when thou wente and camyst by
the kynges howe thou were blesseyd of the lord.

And when thou were at the court thou herkennest and also sayest many
godly woldes and good talkyng of alle the wold.

And therfore my godsep be it enþ or good, thou muste affete passe.
And haue pacience in thyng aduersyte.

And thus this fabolle
wed: unto þe that þyng be hurted or dommaged: by somme other he
muste not avenge hym self by his tonge for to malice ony treason, ne for to
say of other ony harme ne open blasphemye, for he ought to consydere, þ
who so ever maketh the pylte redy for his brother oþre it happeneth that he
hym self falleth in the same, and is beaten wþh the same rodde that he maþ
falle for other.

CThe v. fabolle is of the wulf whiche made a fart.



It is folys to wene more than men ought to doo: for what somenur
a foole hym lieth it semeth to hym that it shalbe: As it aperys

abouit al þis fabolle ent.

By this fable of a wulf which somtyme rose early in a mornynge. And
after that he was rySEN UP fro his bedde. as he wachd hym self. made a gre-
te fast. and began to saye in hym self. Blessyd be god therfore these ben
good tydinges. this daye. I shalle be welle fortunate and happy as myn
ers syngeth to me. And thenne he departed from his lodgys. And byganne
to walke and goo. and as he wente on his waye he founde a salt ful of ta-
dounes sayd to hym I shal not eate thes for thou sholdest hurt my tendre sto-
mack and that more ia. I shal this day haue better mete. and more despyous
for wel I knowe this by myn ers. whiche dyd syngz it to me. And sayng.
Thysse woordes went his waye and anone after he sond: a grete pycce of ba-
con wel salted. the whiche he tourned and retourned upsdowme. and wha-
he had tourned and retourned hit songe enough: he sayd I dayne not to eate
of this mete. by cause that it shold: cause me sor to dryngne to moche: for it is
to faste. And as myn ers sang to me last I shalle eate this same daye better
and more despyous mete. And thenne he beganne to walke ferther. And as
he entred in to a faye medowe he sawe a mare. and her yonge foole wth her
and sayd to hym self alone. I rendre thankes and graces to the goddes off
the godes that they send: me. For wel I wiste and was certayne that this
mare and sayd to her Certanly my suster I shalle eate thy chyld. And the mare
answred to hym. My brother doo what somerur it shalle please the. But
first I praye the that one plasyre thou wylst doo to me. I haue herd: saye h
thou art good Lyturgyn. Wherfore I praye the that thou wylst helpe me off
my foote. I saye to the my good brother. that yesterday as I wente wthin
the forest. a thonne entryd in to one of my feet behynde. The whiche groucheth
me sore I praye the that or thou eate my foole. Thou wylt drawe and haue it
out of my foote. And the wulf answred to the mare that shalle I doo glad
ly my good suster. shewe me they foole. And as the mare shewed her foote
to the wulf: she gaſt to the wulf suche a strokē bytwy bothe his eyen. That
alle his heide was astonyed. and felle doun to the grond. And by the same
occasyon was her foole or cost sauad. And a longe space was the wulf spen-
ge upon the erthe. as dead. And whenne he was come to hym self ageyne.
and that he could speke he sayd I care not for this mysshappe. for wel I
wote that yet this daye I shalle eate. and be fylled of despyous mete.
And in saynge thysse woordes lyft hym self up. and wente a weye.

And when he had walkeid and
gone a whyle he founde two ramnes wth in a medow whiche wth
thir hornes lawnced eche other. And the wulf sayd in hym self blessed be

24

god that now I shal be well sedde he thenne came upghe the two rammes: & sayd. Certaynly I shal eie the one of you two And one of them sayd to him My lord: doo alle that it please yow: but first ye muste gyue to vs the senten ce of a processe of a plee whiche is betwix vs bothe And the wulf answerd that wylch a ryght good wylle he wold: doo it And after sayd to them. My lordes telle me your reson and caas. to thende that the better I maye gyue the sentence of your dysferten and questioun And thenne one of them be gaune to saye My lord: this medowe was belongyng to our fader. And by cause that he deyde wythout makinge ony ordynauunce or testament. we be now in debate and stryf for the partynge of it: wherfore we praye the h thou bouches auf to accorde oure dysferten so that pees be made bytweane vs: & thenne the wulf demaundyd: of the rammes how theyt questioun my shal be accorded? Rypght well sayd: one of them. by one manere. Whiche I shall telle to the. yf it please to the to bette me We two shalbe be at the two endes of this two medowe. and thon shalbe in the myddes of it And fro the de of the medowe we bothe shal renne toward: the & he h first shalbe come to the shalbe lord of the medowe And the last shalbe be thy. Wel thenne said the wulf thy ays is good and well purposed. late see now who first shal come to me Thanne wente the two rammes to the two endes of the medowe and both at ones beganne to renne toward: the wulf and wylch alle theyt myght came and ga to hym such two strokis bothe at ones aginst bothe his sydes that almost they brak his herre wythm his belly.

¶ And ther syd done the poure wulf alle as woned. And the rammes wen te thyt way. And whanne he was come agyn to hym self. he to the courage and departed. saynge thus to hym self I care not for alle this iniurie and shame for as myn ers dyd synge to me. yet shal I this daye eie somme good and desyrous mete.

¶ He had: not longe walkid. whanne he founde a sowe and her smal pygges wyth her. And Incontynent as he sawe her: he sayde blyssyd be god of that I shal this daye eie and spesse my belly wyth precious mete. And shall haue good fortune And in that saynge approuched to the sowe: And sayd to her. My suster I muste eie somme of they younge pygges And the sowe wen te and sayd to hym. my lord I am content of alle that whiche pleseth to you But or ye eie them I praye yow that they maye be baptysed and made cleane in pure and sayte water. And the wulf sayde to the sowe. Shewe me thenne the water. And I shal wassie and baptysye them wel And thenne the sowe wen te and ledde hym at a stange or pond where as was a sayte myl le. ¶ And as the wulf was upon the lytel brygge of the sayde mylle. and that he wolsde haue take one pygge. The sowe thre the the wulf in to the

water wþþ her hed. and for the swyftnesse of the water. he muste medes passe
Under the whele of the mylle: and god wote of the wynges of the mylle betw
þym wel or not. And as soone as he myght. he ranne awaie. And as he ranne
scyd to hym self. I care not for soo lytell a shaine: ne therfore I shal not bee
late. but that I shalle yet this daye ete my bely full of metes delþerous . as
myn ers dyd. syng it etly to me. And as he passed thurgh the firete. he saw
somme sheep. and as the sheep sawe hym. they entred in to the stable. And
whan the wulf came there he sayd to them in this manere. God kepe you
my susters. I muste ete one of you. to thende that I may be syld. and ras-
sayd of my grete honger. And thenne one of them sayd to hym. Letayn
þy my lord. ye are welcome to passe. for we ben comen hyfher for to hold a
grete solemnite. wherfore we alle praye you. that ye ponysynally wylle
syng. And after the seruise complete and done. doo what ye wylle of the o-
ne of us. And thenne the wulf for bayn glory. sayning to be a prelate be
ganne to syng and to howle before the sheep. And whanne the men of
the toun herd the bora of the wulf. they came in the stable with grete staves
and wþþ grete Payne he coude goo. Neuertheles he scaped. and wente un-
der a grete tree. upon the whiche tree was a man which hewe of the boþes
of the tree. The wulf thenne began to syng heire. and to make grete sor-
we of his eyls fortune and sayd. ha I uppiter how many eyls have I had
and suffred this daye. but well I presume and knowe that it is by me and
by myn owne cause. and by my proud thoughte. for the daye in the mor-
nyng I fonda a salt ful of talowe. the whiche I dayned not but onyl smel-
le hit. And after I founde a grete pice of bakon. the whiche I wold ne-
ver ete for dide of greturst and for my folyshe thoughte. And therfore yf
eylise is syn happeþ to me it is wel bestowed and employed. My fader
was never mederyn ne leche: and also I haue not studiyd and lernyd in the
scence of medecyn or phisike. therfore yf it happeneth eylile to me. Whanne
I wolle drawe the thome out of the meres foote. it is wel employed.

Then my fader was never neyþer patryarche ne bþþshop. And alþd I
was never lattid. and yet I presumed. and tolde on me for to sacrafice e-
to syng be fore the goddes sayninge my self to be a prelate. But after my
deſerte I was well rewarded.

Then my fader was no legysme never knewe the lawes. ne alþo man of
Inſtice. and to gyue sentence of a ple. I wold entremete me. and sayned
my self grete Inſtice. but I knewe neyþer. a. ne. b.

And yf therfore eylise come to me. hit is of me as of ryght it shold bee
Do Iuppiter I am worthy of gretter punyson whanne I

haue offred in so many maners: send thou now to me from thyng syghe
throne a swerd or other wepen. wherwith I may strongly pumysse and
bete me by grete penaunce: for wel worthey I am to receyue a gretter dys-
pysne. And the good man which was upon the tree, her kned alle thysse
wordes and deuyser, and sayd noo word: **A**nd whanne the wulf
had syngysched: alle his syghes and cōplayntes the good man tolde his axe
wherwith he had stytte away the dede braunches fro the tree, and cast it
Upon the wulf, and it felle upon his necke in such maner that the wulf tor-
ned vpsodoun the feet vpward and laye as he had ben dede. And whan
the wulf myght respue and dresse hym self he lokid: and beheld vpsward
to the heuen, and began thus to crye. Ha Jupyer I see now welle that thou
haft herd and enhauncyd my prayer. And thenne he perceyued the man whi
the was upon the tree, and well wende that he he had ben Jupyer: **A**nd
thenne wyls alle his myght he fledde toward the forest sore wounded: and
rendred hym self to humlyste, and more melte and humble he was after-
ward than euer before he had ben syntes ne proud.

And by this fable men may knowe and see that moche resteth to be done
of that, that a foole thyng leith. And it sheweth to vs that whan somme good
cometh to somme, it ought not be refused. For it maye not ben recouerd as
men wylle. And also it sheweth how none ought to auant hym to doo a
thyng whiche he can not doo. but therfore every man ought to gouerne
and rule hym self after his estate and faculte:

CThe vi. fable is of the envious dogge



117
f. 111, 1
Jchan: nec 61

One ought not to haue enyse of the good of other. As it appertyneth
by this fable. Of a dogge whiche was enuyous, and that somtyme
was wythin a stalle of oþer that shold not entre in to theyr stalle. And
that they shold not eate of the sayde heþ. And therinne the oþer sayde to hym:
Thow art wel perturued and curȝill to haue enyse of the good, the whiche is to
be nedful and prouiftable. And thou hast of hit nought to doo. For thy
lynde is not so to eate noþ heþ. And thus he dyd of a grete bone, the whiche
he held at his mouthand wolden not leue it by cause and for enyse of anoþer dogge, whiche was ther by. And therfore keþe the welle fro the compaþy
or felawshyp of an enuyous body. For to haue to doo wyth hym hit is
muche perillous and dyffycylte. As to us is wel shewen by Lucyfer.

CThe viii. fable is of the wulff and of the hongry dogge



Wch supposen somtyme to wynnen that lesen. As it appertyneth by
this fable for it is sayd comonly, that as moche despendereth the
myngard as the large. As it appertyneth by this fable Of a man whi
he had a grete heerd of sheep. And also he had a dogge so to keþe them fro
the wulffes. To this dogge he gaf noþ mete, for the grete auarice whiche
CAnd therfor the wulff on a daye came

to the dogge. and demandide of hym the reason. why he was soo sene. And sayd to hym. I see well that thou drest for honger. by cause that thy maf-
ter gyueth to the no mete. by his grete scartyle. but yf thou wylt belyue me
I shal gyue to the good counseylle. **C**and the dogge sayd to hym. Let
saynly I myself gretely of good counseylle

Chenne the wulf sayd to hym. this shall thou doo. Lete me take a lambe
And whan I shalle haue it I shal rune away. And whanne thou shal se
me renne. make thenne semblaunce to renne after me. and lete thy selfe falle
saynyng that thou canst not overtake me. for lacke and faulfe of mete.
whiche maketh the soo feble. And thus whanne the sheepherde shalle see
that thou mayst not haue the lambe fro me by cause of the grete feblenesse
and despyte of thy sene body. he shal telle to thy lord that thou myghtest
not socoure the lambe. by cause that thou arte soo sore ahongred. And by
this meane thou shal haue mete thy selfe full.

Che dogge thenne accordide this wþth the wulf. and eche of them made a
as aboue is sayd. And whanne the sheepherd sawe the dogge falle. supposed
wel. that honger was cause of it. Forthe whiche cause whanne one of the
sheepherdes came home he tolde it to his mayster. Understoned it. he sayde as
a man wroth for shame. I wylle that fro hens forthon he haue breed ynough.

Cand thenne every daye the sayd dogge hadde soppes of brude. and off
drye breed he hadde ynough. **C**henne the dogge toke strength. and
bygour ageyne. It happed wþthin a lytell whyle after. that the wulf came
ageyne to the dogge. and sayde to hym I perceiue wel. that I gaf to the
good counseylle. And the dogge sayd to the wulf. By broder thou sayst
sooth. wherfore I thanke the moche. for hit I hadde grete ned.

Cand thenne the wulf sayde to hym yf thou wylt I shal gyue to the yet
better counseylle. And the dogge answerd hym wþth ryght a good wylle I
shal haue here it. And yf it be good I shal doo after hit.

Chenne sayd the wulf to hym Lete me take yet another lambe. and doo
dysygencie for to haue it fro me. and to bryte me and I shal leue overthowre the
thy feet upward. as he that hath no purssuance ne strengh wþthout hurtyn
ge of thy self. blyue me hardely. and well hit shal happe to the.

Cand whanne the maysters seruauntes shalle haue sene thy dysygencie.
They shalle shewe it to thy mayster how that thou shal leue full well his
folde. yf thou be well nourysshed. And thenne the dogge answerd to the
wulf that he was contente. And as it was sayd. ryght soo it was done. and
botche of them maad good dysygencie. The wulf bare awaie the lambe. and
the dogge ranne after hym. and overtook hym. and bote hym saynly. And
the wulf overthowre the dogge up sodoun to the ground.

Cand whan the sheepherdes sawe gyue suche strokis upon the dogge and



Dme ought not to haue enyng of the good of oþer. As it appyretþ
by this fable. Of a dogge whiche was enyng, and that somtyme
was wytn a stalle of oþer that they shold not entre in to theyre stalle. And
that they shold not eate of the sayde oþer. And therne the oþer sayde to hym:
Thow art wel pertere and enyng to haue enyng of the good, the whiche is to
be nedeþul and prouiftable. And thou hast of hit nouȝt to doo. For thy
lynde is not so to eate nooþer. ¶ And thus he dyd of a grete bone, the wchis
the he held at his mouthand wolden not leue it by cause and for enyng of anoþer
dogge, whiche was ther by. And therfore kepeþ the wchis fro the compaþy
or felawshyp of an enyng body. For to haue to doo wytn hym hit is
moche perylous and dyffycylte. As to vs is wel shewen by Lucyfer.

¶ The viii. fable is of the wulf and of the hongry dogge



I
þe supponen somtyme to wþynnen that lesen. As it appyretþ by
this fable for it is sayd comonly, that as moche despendereth the
nygard as the large. As it appyretþ by this fable. Of a man whi
he had a grete heerd of sheep. And also he had a dogge so to kepe them fro
the wulfs. To this dogge he gaf noo mete, for the grete auarice whiche
helden hym. ¶ And therfor the wulf on a daye came

to the dogge. and demanded of hym the reson. why he was soo sene. And sayd to hym. I see wel that thou drest for honter. by cause that thy mafster gyueth to the no mete. by his grete scartyte. But yf thou wylt belyue me I shal gyue to the good counseylle. ¶ And the dogge sayd to hym. Let us taynly I myself gretely of good counseylle

¶ Thenne the wulf sayd to hym. this shalt thou doo. Lete me take a lambe And whan I shalle have it I shal renne awaie and whanne thou shalt see me renne. make thenne semblaunce to renne after me. and lete thy selfe falle saynyng that thou canst not ouertake me. for lacke and faute of mete. whiche maketh the soo feble. And thus whanne the sheepherde shalle see that thou mayst not haue the lambe fro me by cause of the grete feblenesse and desyryte of thy lene body. he shal tolle to thy lord that thou myghtest not socoure the lambe. by cause that thou arte soo sore ahangred. And by this meane thou shalt haue mete thy bely full.

¶ The dogge thenne accorded this wylth the wulf. and erthe of them made a wel. that honter was cause of it. For the whiche cause whanne one of the sheepherdes came home he tolde it to his myyster. Understoned it. he sayde as a man woch for shame. I wylle that fro hens forthon he haue breed ynough.

¶ And thenne every daye the sayd dogge hadde soppes of brede. and off drye brede he hadde ynough. ¶ Thenne the dogge to lie strengthe. and agayne to the dogge. and sayde to hym. I perceue well. that I gaf to the good counseylle. And the dogge sayd to the wulf. My brother thou sayst sooth wherfore I thanke the moche. for hit I hadde grete nede:

¶ And thenne the wulf sayde to hym. yf thou wylt I shal gyue to the beter counseylle. And the dogge answerd hym wylth ryght a good wylle. I shalle here it. And yf it be good I shal doo after hit.

¶ Thenne sayd the wulf to hym. Lete me take yet another lambe. and doo dysygence for to haue it fro me. and to byle me and I shalle ouerthowre the thy feet upward. as he that hath noo purffaunce ne strengh wylthout huryng ge of thy self. blysme me hardely. and well hit shal happe to the.

¶ And whanne the mysters seruauntes shalle haue sene thy dysygence. They shalle shewe it to thy myyster how that thou shalt kepe full well his folde. yf thou be well nourysshed: And thenne the dogge answerd to the wulf that he was contente. And as it was sayd. ryght soo it was done. and bothe of them maad good dysygence. The wulf bare awaie the lambe. and the dogge ranne after hym. and ouertoak hym. and bote hym faynly. And the wulf ouerthowre the dogge vpsodowne to the ground.

¶ And whan the sheepherdes sawe gyue suche strokis vpon the dogge and



the wulf sayde. Certaynly we have a good dogge. We muste tellis his bisynesse to oure mayster. And soo they dyd. and how he bote the wulf. And how he was ouer throwen, and yet sayde Certaynly yf he had hadde euer more yernough. the wulf had not borne away the lamb. Thenne the lord commanede to gyue hym plente of meate wherof the dogge to late agayne al frenche & brewe and wylde a whyle after the wulf came agayne too the dogge. and sayd to hym in this manere. My brother hane I not gyue to the good cowes scyffe. And thenne the dogge answered to hym. Certaynly ye. wherof I thanke you. And the wulf sayd to the dogge. I praye the my brother and my good frind that thou wylst yet gyue another lamb. and the dogge sayd too hym. Certaynly my brother. Wel it may suffise the too have had steyne off them. Thenne sayd the wulf to the dogge. At the leste waye I may haue one for my labouur and sallarye. That shal thou not haue sayd the dogge. Hast thou not hadde good sallarye for to haue hadde two lambes oute of my mastiffers. And the wulf answered to hym gayne. My brother gyue it me yf it please the. And after sayd the dogge to hym. Nay Twylle not. And yf thou takest it agynstis my twylle. I promyse and warne the þ never after this tyme thou shalt ete none. And thenne the wulf sayd to hym. Alas my brother I dese for honter. Counseylle me for goddis loue what I shal doo: And the dogge sayd to hym. I shal counseylle the well. a walle of my mastiffers celter is fallen downe. goo thyder this nyght and entre in it. & thereth thou mayst both ete and dronke after thy playfys. Nor bothe breed flesche and wyn shall thou synde at plente ther wythin: And thenne the wulf sayde to hym. Alas my brother. Beware wel thenne. that thow accusene desryue me not. And the dogge answered. I warant the. But do the fayre soo peyneþ that none of my felawes knowe not of it.

And the wulf came at the nyght. and entryd in to the celter. And ete and dronke at his playfys. In soo moche that he weyed dronke. And whanne he hadde dronke soo moche that he was dronke. He sayd to hym self. Whan ne the wylaines ben fayssled wylth mister. and that they ben dronke. They syngis theyre songes. and wherfor shalde I not syng. And thenne he begonne to crie and to howle. And the dogges herde the boys of hym wherfore they beganne to barkie and to howle. And the seruants whiche herde them sayd. It is the wulf whiche is entred wythin the celter. And thenne they all to gyder wenten thyder. and fayssled the wulf. And therfore more despendereth the nygaid than the large. for auarice was never good. for me ny one ben whiche dare not ete ne dronke as nature requyret. But nevertheles every one oughte to use and lyue prudently of alle suche goodes as god sendeth to hym. This fable also sheweth to us. that none ought to do agynstis his kynde. as of the wulf whiche weyed dronke. for the wylaines

cause he was slayne.

Confessable mabeth messon of the fader & of his thre children

It is not wryte whicher for to haue Banke & his plesyr tabeth debate
or styrf. As it appereth by this fable: Of a man whiche had thre chil-
dren, and at the houre of his dede he bryquched a gote to them his herytage or
lyuelode, that is to wete a grette pere tree, a gote & a mylle.: And when the
fader was dede, the bretheren assenbled them thre to gyder, and wente before
the Juge for to partie theys lyuelode, & said to the Juge. My lord the Juge
Dure fader is dede whiche hath bequeched to vs thre bretheren al his her-
tage & as moche of it shold haue the one as the other. & thenne the Juge de-
maundid. What was theys lyuelode & they answred a pere tree, a gote and a
mylle. & thenne the Juge sayd to them, that they shold settē a male party-
es egal of your lyuelode, and the one haue as moch, of it as the other: it is a
thyng morche dysycle to do but to your adrys how shold ye partie it. And
thenne the eldest of the thre bretheren spake & said. I shal take fro the pere tree
althat is crooked & vpright: & the second said. I shal take fro the pere tree all
his grene & deere. & the thirde said I shal haue al the rote, the pynle or mastie
& al the brancheis of the pere tree: And thenne the Juge sayd to them. He
þ themne shal haue the moste partie of the tree, let hym be Juge for I ne
none other may knowe ne understande who shal haue the more or lesse par-
te. And therfore he þ can or shal proue more openly, that he hath the moostie
parte shalbe lord of the tree. And after the Juge demanded of them: how
þ theyr fader had deuyded to them the gote, & they said to hym: he þ shal ma-
de the sayrest prayere & request must haue the gote, & thenne the fyfth brother
made his request, & said in this manere. Wold god þ the goote were now so
gret þ he myght drynde alle the water whi he is under the cope of heuen, &
that whanne he hadde dronken it, he sholde yet be sore thursip. The seconde
sayde: I suppose þ the goote shal be myn. Fro a sayrer dymaunde or requeste
than hym is I shal now make I wold þ alle the hempe, & all the flaye & al
the melle of the wold were made in one threed alone, & that the goote were
so gret þ wylch that same thred men myght not bynde one of his legges.
Thenne said the thirde, it shall be myn the goote. for I wold þ he were so
gret þ an egle were at the uppemoste of the heuen he myght occupye & ha
me thenne as moche place as the egle myght lode in hyght in lengthe & bre-
de And thenne the Juge said whiche of yow thre hath made the sayrest pra-
yer. Certeynly I ne none other can not gyue the Iugement, and therfore the
good shalbe to hym þ of it shal saye the trouthe & the mylle how was it a-
tryued by your fayer to be parted among yow thre They answred to the Ju-
ge he that shal be moste leyter moyste cupyl & moste slawe ought to haue it.

Thenne sayd the eldest sonne. I am moost slouthfull: for many years I haued dwellyd in a grete house, and laye under the condreyers of the faune: one of the whiche fel upon me all the fouse water, as pisse, dysshe water and all other fysshe that wounderly stame. In soo moche that all my flesche was roten therof and myn eyn all blyndyd, and the durtre under my backe was a foot highe. **A**nd yet by my grette slouth I had sprec to obeyde ther, than to courne me and haue leste me up. **T**he secondi sayd, I suppose well, that the mylfe shalbe myn. For yf I come to a table couerd: of all maner of pretious and delicate mete, wher soef I mynge well etc yf I wold take of the best I am soo slouthfull that I maye not eie wythout one shold putte the mete into my mouth. **A**nd the thirde sayd, the mylfe shalbe myn, for I am yet a gretter sper & more slouthfull than any of yow both for yf I had ben a thurst unto the deuse. And yf I foundi thenne my self wythin a sayre water unto the neck I wold rather deye than to incue once my hed, for to drinke therof only one drope. **T**henne sayd the Juge to them, ye wote not what ye saye, for I nor none other may not well understande yow. But the cause I remynde and putt amonge yow then. And thus wente wythout onys sentence for to a folyshe demaunde behouch a folyshe answer. **A**nd therfore they ben fooles that wylle plese suche vancie one ageynste other. **A**nd many one ben fallen therfore in grete pouerte. for a lytell chynge ought to be made a lytell ples.



Act for 6

CThe viii. fable is of the wulf and of the soye

One maye not be master wythout he hane be first a dyscypyne.
As it aperteþ by this fable. Of a soye whiche came toward a wulf
and sayde to hym: My lord I praye you that ye wylle be my godfader. And
the wulf ansuerd I am content and the soye tolde to hym his sone prayng
him that to his sone he wold shewe and leue good doctrine. the whiche the
wulf tolde and wente wyth hym upon a montayne. And thenne he sayde to
the lytel soye whanne the bestes shalle come to the feldes calle me. And the
soye wente and saue fro the top of the hyll: how the bestes were compas-
se to the feldes. and forthwyth he wente and called his godfader. And sayd
my godfader the bestes comen in to the feldes. And the wulf demandede of
hym what bestes are they. and the soye ansuerd they be bothe kyne & swin
to gyder. Wel sayd the wulf. I gyue no force for them. lete them goo for the
dogges ben wyth them. And sone after the soye dyd so lie on other syde: & per-
ceyued the mare whiche wente to the feldes and he wente to his godfader &
sayd godfader mare is gon to the feldes. and the wulf demandede of hym
whare aboue is she. And the soye ansuerd she is by the forest. & the wulfe
sayd Now goo we to dynet: And the wulf wyth his godson entred in to
the wood & came to the mare. The wulf perceyued wel and sawe a yonge
colt whiche was by his moder the wulf tolde hym by the necke wyth his
teethe and drewe it wyth in the wood and eie. And devoured hym bytweene
them bothe. And whan the had wel eten the godson sayde to his godfader:
My godfader I commaunde you to god and moche I thank you of your
doctrine. for wel ye haue taught me: in somoche that now I am a grete
clerke. and now I wyl goo toward my moder. and thenne the wulf sayde
to his godson. My godson yf thou goost awaie thou shalt repente the ther
fore. for thou hast not yet wel studyet. and knowest not yet the Slogys-
mes ha my godfader sayd the soye I knowe wel al. And the wulf sayd to
hym Sythe thou wyl goo to god I commaunde the. And whanne the soye
was come toward his moder she sayd to hym Let abyly. thou hast not yet
studphetynough. And he thenne sayd to her. Moder I am so grete a clerke
that I can cast the devylles to the clift. Let vs goo thare. And ye shall see
yf I haue learned ought or not. And the yonge soye wold haue done as his
godfader the wulf dede. and sayde to his moder make good watche. And
whanne the bestes shal come to the feldes. lete me haue therof knoleche. and
his moder sayd. Wel my sone. soo shal I doo. She made good watche. And
whan she sawe that bothe kyne and swyne wente to the feldes. She sayde
to hym Wm sone the kyne & the swyne to gyder ben in the feldes. & he ans-
wered My moder of them I triche not lete them go for the hondes kiepen hem

Chenne sayd the firste sonne. I am moost slowfull: for many yeres I
have dwellyd in a grete hous, and laye under the condynges of the same:
one of the whiche falle upon me all the foulle waters, as pypes, dysshe wa-
ter and all other fylthe that wounderly stande. In soo moche that all my
flesche was roch therof and myn eyen all blynke, and the durtre under my
backe was a foot highe. **C**and yet by my grete slouth I had sypert
to obeyde there, than to tourne me and haue lefte me up.
Che seconde sayd, I suppose well, that the wylle shalbe myn. For yf I
cometo a table coverid of all maner of pitcures and delperate mete, wher
soe I myght well eate yf I wold, take of the best I am soo slouthful that
I maye not eate wþout one sholdre putte the mete into my mouth:
Cand the thirde sayd, the wylle shalbe myn, for I am yet a gretter syer &
more slouthfull than ony of yow both for yf I had ben a thurst unto the
deth. And yf I sondre thenne my self wþthin a sayre water unto the neck
I wold rather deye than to inue ones my heid for to drynde therof ony s-
me drope. **C**henne sayd the Juge to them, ye wote not what ye sa-
ye, for I nor none oþer may not well understande yow. But the cause Is
tempte and put amonge yow then. And thus wente wþout ony sentence
for to a folysshis demande behoueth a folysshis answer. **C**and ther fore
they ben foolis that wþple plete suche vantie one agaynst other.
Cand many one ben fallen therfore in grete pouerte, for a lyþisshynge
ought to be made a lyþissh pice.



Bk. 3. fol. 6

CThe viii. fable is of the wulf and of the sope

One maye not be master wythout he have be firsfe a dyscyplyne .
As it aprieteth by this fable. Of a sope whiche came toward a wulf
and sayde to hym: My lord I praye you that ye wylle be my godfader. And
the wulf ansuerd I am content and the sope toke to hym his sone prayng
hym that to his sone he wold shewe and lerne good doctryne. the whiche the
wulf tolde and wente wyth hym upon a montayne. And thenne he sayde to
the lytys sope whanne the bestes shalle come to the feldes calle me. And the
sope wente and saue fro the top of the hyll: how the bestes were compas-
ge to the feldes. and forthwyth he wente and called his godfader. And sayd
my godfader the bestes comen in to the feldes and the wulf demaunded of
hym. What bestes are they. and the sope ansuerd they be bothe kyne & swin
to gyder. Wel sayd the wulf. I gyue no force for them. lete them goo for the
dogges ben wyth them. And sone after the sope byd so lie on other spide: & per-
ceyued the mare whiche wente to the feldes and he wente to his godfader &
sayd godfader mare is gon to the feldes. and the wulf demaunded of hym
whare aboue is she. And the sope ansuerd she is by the forest. & the wulfe
sayd Now goo we to dynet : And the wulf wyth his godson entred in to
the wood & came to the mare. The wulf perceyued wel and saue a yonge
colt whiche was by his moder the wulf tolde hym by the necke wyth his
teethe and dreeve it wyth in the wood and etc And deuoured hym bylweine
them bothe: And whan the had wel eten the godson sayde to his godfader :
My godfader I commaunde you to god and moche I thankis you of your
doctryne. for wel ye haue taught me in somoche that now I am a grete
clerke. and now I wyl goo toward my moder. and thenne the wulf sayde
to his godson. My godson yf thou goost awaie thou shal repente the ther
fore. for thou hast not yet wel studyet. and knowest not yet the Sylogys-
mes ha my godfader sayd the sope I knowe wel al. And the wulf sayd to
hym Sythe thou wyl goo to god I commaunde the. And whanne the sope
was come toward his moder she sayd to hym Lett apulys. thou hast not yet
studiyeth prough And he thenne sayd to her. Moder I am so grete a clerke
that I can cast the deyssles fro the clifft Lete us goo thare. And ye shall see
yf I haue learned ought or not. And the yonge sope wold haue done as his
godfader the wulf dede. and sayde to his moder make good watche. And
whanne the bestes shal come to the felde. lete me haue therof knolleche. and
his moder sayd. Wel my sone. soo shal I doo She made good watche. And
whan she sawe that bothe kyne and swyne wente to the feldes. She sayde
to hym Wyn sone the kyne & the swyne to gyder ben in the feldes. & he ans-
werd My moder of them I triche not lete them go for the hondes kepe them

met. And wylle in a wylle after the mider so we come the mare myghte
Unto a wode and wente. & said to her sone. My sone the mare is myghte the
wode. And he answered. my moder thys ben good tydinges. abyde ye her
te. for I go to fetche our dynt and wente and entred in to the wode.
And after wold do as his god fader dyd before. and wente and tooke the
mare by the nerke but the mare toke hym wylth her teeth. and bare hym to
the sheperde. And the moder cryed from the top of the hylle. My sone lette
go the mare and come hyder agayne. but he myght not. for the mare hel-
de hym faste wylth her teeth. And as the sheperdes came for to kylle hym
The moder cryed & sayd wepyng. Alas my sone thou dydest not leue
wel and hast ben to kyng a whyle at sole. wherfore thou muste now deye
myselfably. And the sheperdes took hondis to hym. for none ought to
saye hym self mayster wylthout that he haue syfis stydged. for some were
so a grete clerke that can nothynge of clerke.

Cithe yb. fable is of the dogge & of the wulf and of the wether.



Next folyspe is to a fool that hath no myght. that wyl begyfe another
stronger than hym self. As rehereth this fable of a fader of samble
whiche had a grete herd or flock of sheep and had a grete dogge for to kepp
them whiche was wstronge. And of his boys alle the wulues were afriad
wher the sheperd slept morefury. but it happed that this dogge for hys
grete age dyde wylre for the sheperdes were sore troublid and wrothe. And
sayd one to other. we shal nomore slepe at oure easse by cause that oure dog-
ge is ded. for the wulues shal now come & eate our sheep. And thenne a grete

wetter spers, i proud whiche herde all thysse wordes came to them & said. I
 shal gyue you good conseyl. Shane me & put an me the dogges blym. And
 when the wulues shal se me. they shal haue grete feare of me. & whan the wul-
 ues came & sawe the wetter clothed wyth the blym of the dogge. they began
 all to flee. & ran awaie. It happyd on a day h a wulfe whiche was sore hong-
 gry came & toke a lambe. & after ran away therwyth. And thenne the said
 wetter tennye after hym. & the wulfe whiche supposed h it had ben the dogge
 shotte thyres by the waye for the greate feare h he had. & ran euer as fast as he
 coude & the wetter also after hym wythoutesse tyl h he ran thurgh a bush
 ful of sharp thornes & rent al the dogges blym whiche was on hym. & as
 the wulfe looked & sawe behynde hym. beynge moche doubtous of his deeth. sa-
 we & perceyued alle the decepcion & fasshonde of the wetter. & forwyth intor-
 ned ayenst hym. & demanded of hym what best art thou: & the wetter ans-
 werd to hym in thys maner. My lord I am a wetter whiche playeth wyth
 And the wulfe said. Ha mayster ought ye to playe wyth your mayster. thou
 hast me so sore aferd. h by the waye as I ran before the I dyde shyte thee gre-
 te toides. & thenne the wulfe ledde hym unto the place wher he had shyte.
 saying thus to hym. Losse hytter callest thou this a playe: I take it not for
 playe for now I shal shewe to the how thou oughtest not to playe wyth
 thy lord. & thenne the wulfe toke a bylde hym & devoured hym & ate hym.
 ¶ And therfore he h is wyse muste take good heede how he playeth with him
 whiche is wyser more sage. & more stronge. than hym selfis.

¶ The vbi. fable maketh mention of the man
 of the Lyon and of his sone.



D. iii.

— variis in manu, sed sine magna ex cura

Ethat refuseth the good doctrine of his fader. ys culpe happe come to hym. it is but right. As to be reheresh this fable of a labourer whiche somtyme hared in to deserue by his cultyngage and laboure. In this deserue was a spon whiche wasted and destroyed all the frde whiche es every daye the sayd labourer sowed. and also this spon destroyed his trees. And by cause that he bare and dyed to hym so grete harme and dommage. He made an hedge to the whiche he put and sette cordes and nettes for to kepe the spon. And ones as this spon came for to etc com. He entyd wþt in a nette and was taken. And thenne the goodl man came thyder: and bere and smote hym so wonderly. That unne he myght scape fro deeth.

Cand by cause that the spon sawe that he myght not escape the subdryke of the man. he toke his lytel spon and wente to dwelle in another regyon. And wþthin a lytel whyle after that the spon was well growen and was syers and strong he demandyd of his fader. My fader be we of this reggion: Nay sayd the fader. For we ben fledde awaie fro oure londe. And thens ne the lytel spon askeid wherfore. And the fader answرد to hym. For the subdryke of the man. And the lytel spon demandyd of hym what man is that: And his fader sayd to hym he is not so grete ne so stonge as we be. But he is more subdryke and more ingenyous than we be. And thenne sayd the sone to the fader. I shal go auenge me on hym. And the grete spon sayd: to hym goo not: for if thou goost thyder thou shalt repente the therfore: and shalt doo lyke a sole. And the sone answرد to his fader. Ha by my heide I shall goo thyder. and shall see what he can doo. And as he wente for to fynde the man. he mette an oye wþthin a madowe and an horis was whos back was all sculen and sore. to whom he sayd: in this manere. Who is he that hath you ledde thyder, and that so hath hurted you. And they sayd to hym It is the man.

Cand thenne he sayd agayne to them. Certaynly here is a wonder thynge: I praye you that ye wylle shewe him to me. An they wente and shewyd to hym the labourer. Whiche erred the erthe. And the spon forthwþt saynge of ony moo wordes wente towardi the man. to whom he sayd: in this maner. Ha man thou hast doon ouer many culpes bothe to me and to my fader. And in lyke wylle to oure berfles wherfore I tell the þ to me thou wylt doo Justicer. And the man answرد to hym. I promyse and warne the that if thou come nyghe me I shal flee the wþt this grete clobbe. And after wþt this knyf I shal flee the.

Cand the spon sayd to hym. Come thenne before my fader. and he as þynge shall doo to be good Justicer.

Cand thenne the man sayd to the spon. I am content. of þ thou wylt swes te to me: That thou shal touche me. tylle that we ben in the presencioff

thy fader And in syre wyse I shal shew to the that I shal goo wyth the un
to the presence of thy fader. And thus the Lyon and the man beganne to
goo by the waye whiche as his cordes and nettes were dressyd. And as they
wente the spon lete hym self falle wythin a corde. and by the feet he was
take so that he myght not ferther goo. And by cause corde not ferther go
he sayd to the man. O man I praye the that thou wylt helpe me. for I
may nomore goo. And the man answerd to hym. I am swom to the that
I shal not touche the unto the tyme that we ben before the fader. And as
the spon supposid to haue unboundynghim self for to scape he fylden to ano
ther net. And thenne the spon beganne to crye after the man saying to hym
in this manere. O good man I praye the that thou wylt abynde me:
And the man beganne to smyte hym upon the hede. ¶ And thenne when
the spon sawe that he myght not scape he sayd to the man: I praye the. b
thou smyte me nomore upon the hede. But upon my etsys by cause that I
wolde not here the goodly counsayl of my fader. And thenne the man began
to smyte hym at the herte and slew hym. The whiche thynge happeneth ofte to
many chyldren whiche ben hanged or by other maner exectuted & put to de
the. by cause that they wyl not byleue the doctrine of theyr faders and mo
ders. ne obeye to them by noo wyse.

¶ The pvi. fable is of the knyghe and of the servant the
whiche founyd the fope.



¶

M

Any ben that for their grete lesynges supposen to put under alle the
world. but euer at the last their lesynges ben knowen & manysfested
as it appereth by th s fable of a knyght whiche somtyme went with an
archer of his thurgh the lande. & as they roode. they fonde a soy. & the knyght
sayd to his archer In good sothe I see a grete soy. And thenne the archer be
ganne to saye to his lord My lord merueille ye therof. I have ben in a Res-
pon where as the foxes ben as gree as an ope. & the knyght answere. In
good sothe theyr spynnes were good for to make maners with. yf spyn-
nes myght haue them. And as they were rydynge. they felle in many wod-
des & dynges & thenne by cause the knyght perceyued wel the lesynges off
his archer. he began to make prayers & orisons to the goddes. for to make
his archer aferd. & sa d in this maner. O knyght god almyghty. I praye
the. that this daye thou wylt bryng us fro all lesynges. so h we maye sauise
passee this flood & this grete ryuer whiche is here before vs. & that we may
safely come to oure houes. & whanne the archer herde the prayre & orison
of his lord he was moche abassid. And thenne the archer demandide off
hem. Why lord wherfore peapest thou now so deuoutly. And the knyght an-
swere. Wast thou not wel h it is wel knownen & manysfested h we soone must
passee a ryght grete ryuer. & that he who on al this daye shal haue made a
lesyng. yf he entre in it. he shal never come out of it agayne. Of the whiche
wordes the archer was moche doubtous & dredful. & as they had reden a
lytyl waye. they fonde a lytyl ryuer wherfore the archer demandide of his
lord is this the floodde whiche we muste passee. Nay sayd the knyght. for it is
wel gretter. O my lord. I saye by cause h the soy whiche ye sawe may well
haue swymmed & passed over this lytyl water. And the lord sayd. I care not
ther for. & after that they had reden a lytyl furthe they fonde another lytyl
ryuer. & the archer demandide of hym. is this the flood h ye spake of to me.
Nay sayd he. for it is gretter & more brode. & the archer sayd agayne to hym.
O my lord I say so. by cause h the soy of the whiche I spake of to daye was
not gretter than a calfe. And thenne the knyght herbyng the dysmyntacion
of his archer answere not. & so they rode forth so longe h they fonde yet
another Ryuer. And thenne the archer demandide of his lord. Is this the sa-
me. Nay sayd the knyght. but soone we shal come ther to O my lord I saye so
by cause h the soy wherof I spake to yow this daye. was not gretter
than a sheep & when they had reden unto tyn tym they fonde a gret ryuer
& of a grete brede. And whan that ther fonde it he began also shake for feare
& demandide of his lord. O my lord is this the ryuer. yf sayd the knyght. O
my lord I enshire you on my scythe. h the soy of the whiche I spake to daye
was not gretter than the soy whiche we sawe to daye wherfore I kno
wiche & confess to yow my spyne. And thenne the knyght began to smale.

is sayd to his arche in this manere. Also this ryuer is no worse than the other whiche we sawe to fore i haue passed thurgh them. & thenne the arche had grete vergoyne & was shameful by cause h he myght noo more couere his lesyng. And therfore it is sayre & good for to saye euer the troublle. & to be trew bothe in speche & in dede. For a lyer is euer begyled. & his lesyng is knowen & manfested on hym to his grete shame & dommage.

- ¶ The first fable is of the egle and of the rauen
- ¶ The second fable is of the egle and of the wifell
- ¶ The thirde fable is of the soye and of the gote
- ¶ The forth fable is of the batte and of the chyber
- ¶ The v. fable is of the soye and of the bussh
- ¶ The vi. fable is of the man and of the god of the wodes:
- ¶ The vii. fable is of the fyssher
- ¶ The viii. fable is of the catte and of ratte
- ¶ The ix. fable is of the labouret and of the large sole
- ¶ The x. fable is of the chyld thaе kepte the sheep
- ¶ The xi. fable is of the ante and of the columbe
- ¶ The xii. fable is of the Bee & of Juppiter
- ¶ The xiii. fable is of a carpenter
- ¶ The xiv. fable is of yonge cheef and of his noder
- ¶ The xv. fable is of a man and of a flee
- ¶ The xvi. fable is of the husbound & of his two wyues.
- ¶ The xvii. fable is of the labouret & of his children



... 676

One ought to take on hym self to doo a thynge whiche is perissous
Without he fese hym self strong enough too doo it. As reherceth this
Fable. Of an Eggle whiche sleeping toke a lambe wherof the rauen hadi gre
enye wherfor upon another tyme as the sayd rauen hade a gret heff of
sleep. by his gret enye and prude and by his gret oustrage descended on
them. And by suchen fachon and manere smote a welter that his clowes abo
de to the flies of it In soo moche that he coude not flee awaye. The sheeps
herde thenne came and braste and toke his wyrings from hym. And after
bare hym to his chyldren to playe them wythe. And demaunded of hym.
what byrde he was. And the rauen answered to hym I supposed to haue
ben an Eggle. And by my overwerynge I wende to hanetake a lambe. as
the Eggle dyd. but now I knowe well that I am a rauen wherfore the se
ble ought not in noo wyse to compare hym self to the stronge.
¶ for somtyme when he supposed to doo more than he maye. he falleth in
to grete dishonour. as it appereth by this present fable. Of a Rauen whiche
supposed to haue ben as stronge as the Eggle.

The second fable is of the egle and of the wessel.



¶ One day what soo euer myght that he had. ought not to dyspreye
the other. As it appereth by this present fable of an Eggle. which
chased somtyme after an hare. And by cause that the hare myght not resiste
me wythstaide agynst the eggle. he demaunded ayde and helpe of the wessel

the whiche tolde hym in her depeyng. & by cause h[er]e egle sawe the wessel so
fylly he disprased her & besor her tolde the hare. wherof the wessel was wrothe
And therfore the wessel wente and behelde the egles nest whiche was upon
a highe tree. And she sawe it the lytel wessel clymed upon the highe tree.
and tolde and cast dounne it to the grounde the yonge Egles wherfore they
dyde. And for this cause was the egle moche wrothe and angry. And
after wente to the god Jupytter and prayed hym that he wold synde hym
a sure place where as he myght leye his eggys and his lytel chynens.
And Jupytter graunterit it and gas hym suche a gyfe that whan the tyme
of chyldynge shold come that she shold make her yong egle wþin his bo-
some And thenne whan the wessel knewe this she gadred and assembled to
gyder grete quante of ordure or fylle. And therof made an highe hille
for to sete her self falle fro the top of it in to the bosome of Jupytter. And
whan Jupytter felte the stenche of the feliſe he beganne to shake his bosomme
and bothe wessel and the egges of the egle felle doun to the erthe. And
thus were alle the egges broken and lost And whanne the egle knoƿe it she
made auowte that she shold never make none egle. tyll of she were assured
C And therfore none how stronge and myghty that he be ought not to dis-
prayse som other. For there is none soo lytell: but that somtyme he may let
te and auange hym self. wherfore doo thou no dyspleasur to none. That dis-
playſpre not come to the.

C The thyrde fable is of the foxe and of the gate



¶ Whiche is wylfe and sage ought first to lode and beholde the ende.
¶ Or he begynne to werke any werk as hym appereth by this fable. Of
a fore and of a gote that somtyme descendeth and wente downe in to a depe
welle. for to drynde and whan they had well dronde. By cause that they
coulde not come up ward agayne. The fore sayd to the gote in this maner
My frind yf thou wylf helpe me. we shall sone ben bothe oute of this welle
le. ¶ For yf thou wylf scete thy two feet agaynste the walle. I shall lepe
Upon the. and upon the homes And thenne I shall lepe oute of this welle
And whiche I shall be oute of it thou shalt me take by the hondes. And I
shall plucke and drawe the oute of the welle. And at this request the gote
acorded and answerd I wyl well. And thenne the gote lyfte up his feet a-
grunst the walle. & the fore dyd so moche by his malicer that he gan out off
the welle. And whan he was oute. he began to lode on the gote whiche was
wþin the welle. and thenne the gote sayd to hym helpe me now as thou
hast promysed. And thenne the fore begann to swaghe & to scorne hym.
¶ O mayster gote: yf thou haddeſt be wel wylfe wþin thy fayre berdi or euer
thou haddeſt entred in to the welle thou sholdēſt syfſt haue taken hede how
thou sholdēſt haue comen oute of it agayne.
¶ And therfore he whiche is wylfe. yf he wylſly wylf gouerne hym ſelf.
Dught to take euer good hede to the ende of his werk.

C The fourthe fable is of the catte and of the cypen:



Swiche is fale of kynde, and hath begonne to deceyue some other
cure he wyl use his craft As it appereth by this present fable of a
kat whiche somtyme tolde a chyken, the whiche he beganne strongly to use
me: for to haue founde som cause that he myght eate it. & sayd to hym in this
manere come hytter thou chyken, thou doft none other good but crye al the
nyght, thou letest not the men slepe. & thenne the chyken answerd to hym. I
doo it for theyre grete prouffyt: And oure ageyne the catte sayd to hym.
yet is there well wora, for thou art an incle & lechour for thou knowest
naturelly both the moder and thy daughter. And thenne the chyken said to
the kat. I do it bycause that my mayster may haue egges for his etynge: &
that this master for his prouffyt gaf to hym bothe the moder and the dough
ter for to mustyfyshe the egges. & thenne the kat sayd to hym. by my feythe
godseyf thou hast of excusacions ynoch. but neuertheles thou shalt passe
thurgh my throte: for I suppose not to faste this daye for alle thy wordes
And thus is itos hym whiche is custummed talsye by ratyn.

Cfor he can not kepe ne absteyne hym self fro it for alle the excusacions þ
be sayd on hym

CThe 8. fable is of the foyle and of the busse.



En ought not to demaunde me astre help of them þ ben more custo
med to scelle than to good or prouffyt as it appereth by this fable of a
foye whiche for to scape the peril to be taken wente vpon a thorne whiche
hurted him sore & weyng said to the busse I am come as to my refugien
to the & thou hast hurted me. & thenne the busse said to hym thou hast erred
and wel thou hast begyled thyself. for thou supposest to haue taken me

thou art costumed to take chelyns and hemme. And ther fore men ought
not to helpe them whiche ben accustomed to do chylle. But men ought
rather to lete them.

Chapter viii. fableis of the man and of the god of the wodes

If the enys man somtyme prouifpeth somme other he doth it not by
his good wylle but by force as reherceth to be this fable: Of a man
whiche had in his houe an ydolle the whiche ofte tyme he adored as his god
to whom he ofte prayed that he wold gyue to hym moche good. And the
more that he prayed hym the more he sayled and became poure wherfore the
man was wel wrathe agaynst his ydolle and tol it by the legges and smot
the heade of it soo strongly agaynst the walles, soo that it brakke in to many ppe
ces. Oute of the whiche ydolle yssued a ryght grete treasure wherof the man
was ful gladdie and joyous. And thenne the man sayd to his ydolle.
Now knowe I wel that thou art wretched enys and peruers. For whan I
haue worshipped the thou hast not helpen me. And now whan I haue be-
ste the thou hast moche done for me. And therfore the enys man whanne he
doth any good it is not of his good wylle but by force.

Chapter viii. fable is of the syffet



*Die syffet den
Sind armen*

the ryght for to make the fyssh to daunce. And whan he sawe that for none
songe that he coude pype, the fyssh wold not daunce. As wroth dyd cast his
nettes in to the water, & toke of fyssh grete quantite. And whan he hadde
drawne out his nettes out the water, the fyssh began to lepe and to daunce
a thonne sayd to them: Certeynly it appereth now wel h̄ ye be culle Beſſ
ies. For now whan ye be taken ye lepe and daunce. And whan I pyped it
played of my muse or bagyppe ye dauncyd ne wold not daunce. Therfore
it appereth well that the thynges whiche ben made in season ben wel ma
de and done by reason:

CThe viii fable is of the catte and of the ratte



CWhiche is wyse and that ones hath ben begyled ought ont to trus
to more hym. As referto this fable of a catte whiche wente in to a
houſe where as many ratte were: the whiche he dyd cre cre after other.
And whan the ratte perceyued the gretay fernes and crudelte of the catte.
he di a counsayl to gyder where as they determinyd of one comyn wylle. h̄
they shold no more holde them ne comeis nor goo on the lowe floore wher
fore one of them moost auncient proffered & sayd to al the other suche wor
des. My bretheren i frendes ye knowe well h̄ we haue a gretay cumpe which
is a gretay persecutour ouer vs all. to whom we maye not resynde wherfore of
nede we muste holde oure self upon the hygge bastes to thende that he may
not take vs.

CDf the whiche proposicion

or wordes the other ratte were well content and apayd. And besynd

the vixen and her cubys were al the day
and the vixen was al the day with her cubys

this counseyl and whan the catte knewe the counseyl of the rats. he sydges hymself by his two feet behynd at a pyne of yron whiche was syzed at a balle. scympinge hym self to be dede. And whan one of the rats losynge downward. sawe the catte beganne to lase and sayd to the catte. O my frnd. yf I supposed that thou were dede. I shold goo downe. But well I knowe the so fals and perturs. that thou mayst welhave hanged thy self saymyng to be dede. Wherfore I shall goo downe. And therfore he that hath ben ones begyled by somme other. ought to kepe hym well fro the same.

C The iv fable is of the labourer and of the presare



C Whiche is taken wþt the wþbed. and curst ouȝt to suffre payne and punycyon as they. As it appiereth by this fable. Of a labourer whiche somlyme dressyd and sette his grymes and nettes for to take the gheres and the cranes. whiche ate his corne. It happed themne ones amonge a grete meny of gheres and cranes. he toke a pþlarge whiche prayed the labourer in this maner. I praye the lete me goo. for I am neyther ghoos ne crane nor I am not come hyther for to doo the onþ harme. the labourer besynganne themne to lase and sayd themne to the pþlarge. yf thou haddeſt not be in theyre felawship. thou haddeſt not entyd in to my netter. ne haddeſt not be taken. & by cause þ thou art fonde a taken wþt them. thou shalt bee punyſched as they shall be. **C** Therfore none ought to hoste compaþye wþt the curst wþout he wþl suffre the punpcion of them whiche ben punyſched.

Chese fable is of the child whiche kept the sheep:



Wiche is accustomed to make lesynge how be it h he sape trouthe. yet men belyue hym not. As refertothis fable. Of a child whiche somtyme kepte sheep. the whiche cryed ofte wþout cause saynge. Alas for goddes loue socoure yow me. for the wulf wþll eate my sheep. And whiche the labourers that cultyued and cred. the erthe aboute hym herd his crye. They came to helpe hym the whiche came so many tymes. and sodd nothing. And as they sawe that there were noo wulues. they returned to her labouresyng. And the child dyd so many tymes for to playe hym.

CIt happedi on a daye that the wulf came. and the chyld cryed as he was accusid to doo. And by cause that the labourers supposed that it hadde ben trouthe. abode stille at theyr laboure. wherfore the wulf dyd eate the sheep for men belyue not lyghtly hym whiche is knownen for a spet.

Chese vi fable is of the ante and of the columbe.

One ought to be slowful of the good whiche he receyveth of other. As refertothis fable of an Ante whiche came to a fontayne. for to drynke and as she wold haue dronken she felle wþthin the fontayn vpon the whiche haue ben drowned wþout help. tooke a braunce of a tree. And cast it to her for to sauue her self. And the Ante wente anon vpon the brauncethe i saved her. & anone came a fawconer whiche wold haue take the doun. And thenne the ante sawe that the fawconer dressed his nettes.



came to his fole and soo faste prickid it that she caused hym to smitte the
erthe wþ his fole: and therwþ made soo grete noyse that the lounne herd
it. wherfore she flewe awaþ or the gryme and nettis were alle sett. And
therfore none ought to forgethe the benefice whiche he hath receyved of me
one other. for sloþfulnessse is a grete synne:

The viii. fable is of the Bee and of Jupyer



Dw the ceyl men wylle to other: come the to hym whiche wylleth it
As it appereth by this fable. of a bee whiche offred a gaf to Jupiter
a perte of hony: wherof Jupiter was moche joyous. & thonne wylleth sayd:
to the bee. demandide of me what thou wylst. & I shal graunte a gyue it to
the glady: & thenne the bee prayed hym in this manere. God almyghty I
praye to the h thou wylst gyue to me a graunte. h who so euer shal come for
to take awaie my hony: ys I praye hym. he may sodenly deye. & by cause h
Jupiter loued the humayn lyngage he said to the bee. Suffysse the. h who
so euer shal go to take the hony: ys thou praye or stynge hym. Incompent
thou shalt deye. & thus her prayer was tounred to her gret domage: for
men ought not to demandis of god but suche thinges h ben good & honest.

C The viii. fable is of the carpenter.



As moche as god is more propre & benvynge to the good & holy
moche more he punyssheth the wyched & evyl. As we may see by this
fable. Of a carpenter whiche cutte wode upon a ryuet for to make a temple
to the goddes. & as he cutte wode. his axe falle in to the ryuet. wherfore he
began to wepe & to calle helpe of the goddes. And the god Mercurie for pyc-
ke aperte before hym. And demandide of hym wherfore he wepte. & shewden
to hym an axe of gold & demanded of hym ys it was the axe whiche he had
lost. & he said nay & after the god shewed to hym another axe of silver. and
scandalously said nay. And by cause that mercurius sawe h he was good and
trewe. he drewe his axe out of the water. & tosse it to hym. wylth moche goodn-
h he gaf to hym. And the carpenter tolde this fable to his felawes. of the whi-
ch one of them came in to the same place for to cutte as his felawe dydi

L ii

Before a late fallen his eye wrythyn the water & began to wepe & to demand
de the helpe and ayde of the goddes. And thenne Mercury appelle
red to hym & shewed to hym an eye of gold. And demanded of hym
As the same it that thou hast loste. And he answered to Mercurye ye sayre
fyre a myghty god the same is it. And Mercury synging the malice of the Sp
layne gaf to hym neyther the same ne none other. & lefte hym weeping. for
god whiche is good & Just rewarded the good & trewe is this world or else
other after his deserte & punyssheth the evylle & Injustis.

The viii fable is of a yonge cheef and of his moder



Whiche is not chastysyd at the begynnyng is curst & peruers at the
ende. As it appereth by this fable Of a yonge child whiche of his
yonghete began to stede & the chelys whiche he made he broughte to his mo
der. & the moder tolde them gladsly. & in no wryse she chastysyd hym. & after þ
he had done many shesfete. he was taken & condemned to be hanged. And
as men ledde hym to the Justice. his moder folowyd hym & wept sore. And
thenne the child prayd to the justice that he myght saye one word to his mo
der. & as he approuched to her. made semblaunt to telle her somme wordes
at her ere and wryth his teeth he bote of her noyse. wherof the justice blamed
hym. & he answered in this maner. Wyld ye haue no cause of my deeth. for
þt she had wel chastysyd me I had not come to this shame. for who souerell
wel wel he chastysyd And therfore chayffe wel your chyldren. to thende þ
ye falle not in to sucha caas.

The ix fable is of the ffe and of the man.



E h doth curyl how be it h the curyl be not grete men ought not to
seue hym unpunysshed. As it appereth by this fable of a man whi
the toke a flee whiche bote hym to whom the man said in this manere. flee
why bytest thou me & letest me not slepe. & the flee ansuerd. it is my brynd to
do so wheresore I praye the h thou wylt not put me to desse. & the man bes
gan to lawhe & said to the flee. thou mayst me not hurtte sore. nevertheless.
the behoueth not to byte me wheresore thou shal delye. For men ought not
to seue none curyl unpunysshed how be it that it be not grete.



CThe y^e viij fable is of the husbounde and of his two wyues.

Dethinge is werte to the man than the woman. As it appereth by this fable of a man of a meane age. Whiche tolde two wyues ht is to were an oldi and a yonge whiche we bothe dwellyng in his houes & by cause that the olde desyred to haue his loue she pulld the blacke herys fro hys heide & his berde. by cause he shold the more be syfe to her. And theronge wa man at the other syde plukked ouer all the whyte herys to the end. that he shold seme the yonger: more gay and foyre in her sygge and thus the good man abode wythout any here on his heide. And therfore it is grete syfe to the auncient to wedde them self agen: for to them is better to be unwedded than to be ever in trouble wyth an evill wif. for the tyme in whiche they shold refe them. they put it to payne and to grete labour.

CThe y^e viii fable is of the labouer and of the childefrom



SE ht labouereth & werketh contynually may not have plente of goodes. as it appereth by this present fable. of a good man labouer whiche al his lyf had laboured & wrought. & was riche: & whan he shold deye: And my tresour I haue leſt in myn dyne & after that the good man was dede. his children whiche supposed ht his tresour had ben in the dyne. dyd nothing al day but desyred it & bare more fraye than dyd before. for who travayleth well. he hath euer brede mynough for to eate. And he that wereth not dyeth for hunger:

Cheresynesse the fables of Esope

CAnd here followed the table of the fables of Aupen:

- C**The syrte fable is of the wulf and of the osor woman
- C**The secound fable is of the tortoise and of the byrdes
- C**The thyrde fable is of the twe Leuynses
- C**The fourth fable is of the asse s of the syn of the spon
- C**The 5 fable is of the frogges and of the sope
- C**The 6 fable is of the two dogges
- C**The 7 fable is of the Lamell and of Juppiter
- C**The 8 fable is of the two felawes
- C**The iy fable is of the two pottes
- C**The y fable is of the bosse. the Lyon and of the gote
- C**The vi fable is of the ape and of the child
- C**The vii fable is of the crane and of the Peros
- C**The viii fable is of the hunter and of the tygrie
- C**The viiiii fable is of the soure Oven
- C**The xv fable is of the bussh and of the tree
- C**The xvii fable is of the fyssher and of the lytel fyssh
- C**The xviii fable is of the phebus of the auaricious s of the emperour
- C**The xviii fable is of the sheef s of the chyld whiche wepte
- C**The xix fable is of the Lyon and of the gote
- C**The xx fable is of the crowe whiche had thurst
- C**The xxi fable is of a bplayne. & of a yonge bosse
- C**The xxii fable is of a ppleyng and of the satyre
- C**The xxiii fable is of an ope and of a tatte
- C**The xxiv fable is of the gheres and of her lord
- C**The xxv fable maketh mencion of the ape & of his two childery
- C**The xxvi fable is of the Wynd and of the potte
- C**The xxvii fable is of the wulf s of the chercher or lytel gote

R. Hart

CThe first fable is of the olde woman and of the wulf



Men ought not to despise on all maner spirytis As rehet setteth this fable of an old woman. whiche said to her child by cause that it wept continually of thou weyst ony more. I shall make the to be eie of the wulf. & the wulf heryng this olde woman. abode styl to fore the pate & supposed to haue eten the child. & by cause that the wulf had so longe tarped there that he was hongry. he retourned and wente agayne into the wood. And the shewulf demandyd of hym why hast thou not brought to me somme mette. & the wulf answeryd. by cause. that the old woman hath begyled me the wulf she had promysyd me to gyue me her child for to haue eten hym. And at the laste I had it not. And therfore men ought in no wyse to trusfe the woman. And he is wel a foole þ setteth his hope & truste in a woman. And wherfore trusfe them not. & how shalt do as the sage & wyse.

CThe second fable is of the tortoise and of other byrdes.

En that enhauenteþ hym self more than he ought to do to hym ought not to come no good. As it appereth by this present fable. Of a tortoise whiche said to the byrdes. yf ye lyft me vp wel hysge from the ground to the ayer I shal shewe to you grete plente of precious stonys & the egle to her a bare her so hysge that she myght not see the erthe: & the Egle sayd to her shewe me now the precious stonys þ thou promyseft to shewe to me.

CAnd by cause that the tortoise myght not see in the erthe. And þ the



Egle knewe well that he was deruyued iherfled his cloves in to the tors
to ses bely, and byssed it for he that wyl haue and gete worship & glorie
may not haue it wythoutte grete laboure. Therefore it is better & more ffor to
kepe hym so welly than to enhauine hym self on hyghe, & after to deye shame
fullly & impetably: For men sayn compysy who so mouiteth hymself than
he shold, he falleth lower than he wold:

The thyrde fable is of the two Crevyses



¶ To which Welteche and seyne somme other. ought synt to compre s
exampne hym self: as it appereth by this fable of a Creuyse: whi
the wold haue chasyed her owne daughter. because þ she wente not well
ryght. And sayd to her in this manere. my daughter: it pleyneth me not þ
thou goost thus backward. For evylle myght well therof came to the. And
thenne the daughter sayd to her moder. My moder I shall goo right and
forward with a good wylle but ye muste goo before for to shewe to me the
waye. But the moder coude none other wylle goo than after her þynd: wher
fore her daughter sayd. Unto her. My moder leue first your self for to go
ryght and forward. & thenne shall ye teche me. And therfore he that wylles
the other. ought to shewe good ensample. For gret shame is to the doctour
whan his own coulpe or faute accuseth hym

¶ The fourth fable is of the asse & of the spyn of the spon



One ought not to gloryfye hym self of the goodes of other. As reher-
sch this fable of an asse which somtyme founde the spynne of a Ly-
on the whiche he dyd and wereyd on hym. But he conde never hyde his cris-
therwys. And whanne he was as he supposyd wel arrayed. wþt the saidi
spynne. ¶ He camme in to the forest.
And whanne the wylde bestes saw hym come they were ferdfull that the
asse begonne to flee. for they wende that it had ben the spon. ¶ And

the mayster of the asse sett he and soughe his asse in every place all aboute
as he had soughe longe he thoughte þ he wold goo in to the forest. he met
te wþth his asse atayd as before is said but his maister whiche had soughe
te hym longe sauwe his eyys wherfore he knewe hym wel & anone toke hym
& sayd in this manere ha a mayster asse art thou closhed wþth the stynne
of the lypon thou makest the bestes to be aserd but yf they knewe the as wel
as I doo they shold haue no fere of the. but I ensure the þ wel I shal bere
the ther fere. And therine he toke from hym the styn of the lypon & said to hym
Lypon shalst thou be no more. But an asse shalst thou euer be. & his maister to
be therine a staf: & smote hym so þ euer after he remembryd hym wel of it. &
therfore he whiche auauiceth hym self of other menes goodes is a vety foll
for as men sayn comynly. he is wel arrayed nor wel appoynted. whiche is
clothed wþth others gowne. ne also it is not honeste to make large thonges.
of other mennes ledur.

CThe 3 fable is of the frogge and of the foþe.



One ought to auauice hym self to do þ whiche he can not do. As it
appereith of a frogge. whiche somtyme came oute of the dyche the
whiche presumed to haue lepte upon a hysghemontayne. & whan he was
upon the hysghemontayne. she sayd to other besties. I am a maysteresse in
medecyn and canne gyue remedys to all manere of sevengesse by myn arte. &
subtyltye. And shall tender and bryng yow up ageynie in goodis helpe.
wheroft somme blyned her. **C**And therine the foþe whiche perceyued the
folysshis blynde of the besties. beganne to lathen. And sayd to them. poure

Before hōlē may this sole and benemouē bēst whiche is sole and pale gaf
to lour rende and gye to yow helpe. for the leche whiche wylle helpe some
other. ought sp̄t to helpe hym self. for many one counterfēteth the leche.
Whiche can not a word of the scryne of medecyne from th̄ whiche god per-
seme and repeva.

Chapter vi. fable is of the two dogges



So that taketh wþ hym self bayne glorie of that thyng. Be the
whiche he shalde humble hym self is a veray sole. As it appereth
by this fable of a fader of famylle whiche had two dogges: of the whiche
the one wþout ony barkynge bote the sole: And the other dyd barkē and
bote not. And whan the fader of famylle perceyued the shrewdnes and ma-
ter of the dogge that barked not he hengē on his nerke a bell. to the ende þ
men shold beware of hym wherfore the dogge was ouer prouid a sp̄tē.
And began to disprysē all the other dogges of the whiche one of themoost
ancient sayd to hym in this manere. O sole bēst: now perceyue I well
þy falsy and grete wodenesse to suppose þ this belle is gauen to the for thym
owne deserte & mycyle But certaynly it is not soa. for it is taken to the for
þy derreytē. And by cause of þy shrewdnesse and grete treason. for to
shewe that thou art false and a traytor. And therfore none ought to be io-
yfull and gladi of that thyng. wherof he ongonte to be cryft and sorrowful
as manys founes done. whiche make Joye of th̄ sp̄tē and emp̄tē dedes.

for a moche sole were the theef whiche that men sedde for to be hanged. and
that he had a cord of golde aboue his necke. yf he shold make loye ther-
of. how be it that the corde were moche tyche and sape.

CThe viii fable is of the camel and of Juppiter



Very creature ought to be content of that: that god hath gyuen to
 hym without to take thenserytaunce of other. As referto his fable
 Of a camel whiche somsymme complained hym to Juppiter of that the other
 bestes mocqued hym: By cause that he was not of soo grete beaute: as
 they were of. wherfore to Juppiter Instantly he prayed in suche maner as
 foloweth. Faye spye and god I require and praye þe thou wylt gyue to
 me hornes. to thende that I maye be nomore mocqued. Juppiter thenne be-
 ganne to lawse. And in stede of hornes. he toke from hym his eies. Andi
 sayd. thou hast more good. than it behoueth to the to haue. Andi
 by cause that thou demaundest that. whiche thou oughtest not to haue. I
 haue take fro the that whiche of ryght and lynde thou oughtest to haue. to
 haue. for none ought to desprie more than he ought to haue. to the ende that
 he lese not that whiche he hath.

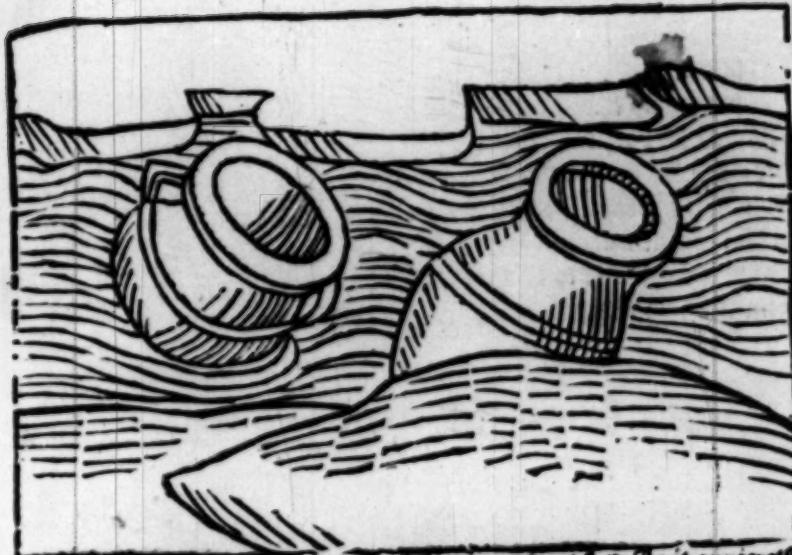
CThe viii fable is of the two felawes



¶ In ought not to hold felawshyp wþ hym which is accustomed to
 begyle other. As it appereþ by this fable. Of two felawes which
 somþyme held felawship to eche other for to goo boþe by montaynes and
 baleys and for to make better theþ vþage. they were sworne eche one to
 other that none of them boþe shold leue other vnto that tþe tyme of þe
 shold come and departe them. And as they walced in a forest they mette
 wþ a grete wylde bere. and boþe ranne sone awape for fere. of the whiche
 the one clymmed upon a tree. And whan the other sawe that his felawe
 had left hym leyde hym se f on the erthe. and fayned to be dede.
 ¶ And incontynent the bere came for to eate hym. But by cause the gallaune
 played well his game. the bere went forþe his waye & touchid hym not.
 And thenne his felawe came down fro the tree whiche sayd to hym. I praye
 the to tell me what the bere sayd to the grete sygne or token of loue.
 ¶ And thenne his felawe sayd to hym. He taught to me many sayre secrete
 But amonge all other thynges he sayd to me. that I shold never trusf hym
 who ones hath decryued me.

¶ The iv fable maketh mencyon of the two porters

¶ Dost we brede and we armyn



He poure onght not to take the Riche as his felaw as it appereth by
this fable of two pottes of the whiche the one was coper. & the other
of erthe the which pottes dyd mete to gyder wþin a ryuer. & by cause þis
erthen pot wente swifter than dyd the coperpot. þe of coper said to the pot
of erthe. I pray þe þe we may go to gyder. & the erthen pot answerd & said to
the coperpot. I wyl not goo wþth þe. For þou shoddest mete wþth me
þou shoddest breke & put me in to pyres. & therfore the poure is a sole þe copa
reth & lykned hym self to the ryche. For better is to lyue in pouerte than to
deye vþlbynly & be opprestyd of the riche.



CThe v fable is of the Lyon and of the Bole

It is not alwaye tyme to auenge hym self of his enemys. As it appereth by this fable of a bole whiche somtyme fledde before a Lyon. And as the bole wold ente wytn a couerte for to save hym . a Gole wente agynst e hym for to kepe and lette hym that he shold not ente in it to whomme the bole sayd: it is not tyme now to auenge me on the. for the Lyon that chaseth me but the tymeshal come that well I shall fynd the: **C**for men ought not to do to hym self dommage for to be auengyd of his enemys. But oughte to lose tyme and place couenantable for to do it.

CThe vi fable is of the ape and of his sonne .



No fouler thing is to the man than wyth his mouth to prys hym self. As this fable referto be. **D**Jupiter kyng of al the worlde which made all the besties and all the byrdes to be assembled to gyder for to knowe theyre bounite. and also theyre kynd. **E**monge all the.

CAnd ther wylth came the Ape. whiche presentyd his sonne to Jupiter. saying thus **F**ayc spe and myghty god! loke and see here the sayntis besy that euer thou createst in this world. **A**nd Jupiter

therme beganne to lathe. and after sayd to hym shold art wel a fole best
to preye soo thy self. for none oughte to prayse hym self.. but oughte to
doo good and vertuous wordes. wherof other may prayse hym. for it
is a shamefull thyng to prayse hym self.

C The viii fable is of the crane and of the Pecok



¶ what vertu ony man hath none oughte to prayse hym self. As
it appiereth by ihys fable. Of a Pecok whiche somtyme made a dy-
ner to a crane. And whan they had eten and dronken enough. They had
grete wordes to gyder. Wherfor the pecok sayd to the crane. Thou hast
not so sayre a forme ne soo sayre sygur as I haue. ne also sayre fetheres ne
soo resplendysyng as I haue. To whom the crane answeyd. and sayd.
It is trouthe. Neuertheles thou hast not one good. ne one so sayre a vertue
as I haue. for how be it that I haue not so sayre fetheres as thou haft. yet
can I flee better than thy self dost. for with thy sayre fetheres thou most
ever abyde on the erthe. And I maye flee wher someruer it plaseth me. And
thus everyone oughte to haue suffisaunce and to be content of that. that
he hath wþout quawansyng or prayfinge of hym self. and not to dyspre-
se none other.

CThe pyn fable is of the hunter and of the tygre



Herfe is the stroke of a tonge than the stroke of aspere as it appieceth by this fable. Of a hunter. Whiche wylth his arrows hurted the wylde besties in suchwe wyse that none escaped fro hym. to the whiche beset a tygre fyets and hardy sayd in this manere. Be not afred. for I shal kepe you well. And as the Tygre came in to the wod the hunter was hym wylth a busche the whiche whan he sawe passid the tygre before the busche he shotte at hym an arrowe and hitte hym on the shye. wherfore the Tygre was greitly abassid. And weppinge and sore sygheynge sayd to the other besties I wote not from whens this cometh to me.

And whanne the syre sawe hym soo greitly abassid. All sawgheynge sayd to hym. Ha a Tygre thou art so myghty and so stronge. And thanne the tygre sayd to hym. my strenthe awayled me not at that tyme. for none may kepe hym self fro treason. And therfore somme secrete is herre. which I dmete not before But not wythout standyng this I may wel conceyue that there is noo wors arrowe. ne that setteth more the man. than that wiche is shottis fro the curyl tongue. for whanne som persone profereth or sayth som wordes in a felawshyp of sommen of honest and goodlynes. all the felawshyp supposeth that. that whiche this curyl tongue hath sayd be crede. be it true or not how be it that it be bultesynge: But

notwithstandyng the good man shall euer be wounded of that same as
to we. whiche wound shall be Incurable. And if it were a stroke of a
spet. it myght be by the Lyngyn heled. But the stroke of an evyl ton-
gue may not be heled: By cause that Incontynent as the wold is pro-
fected or sayd. he that hath sayd it. is nomore myghter of it. And for this
cause the stroke of a tongue is Incurable and wythout quaryson.

CThe viii fable is of the four Oxe



10 En ought not to breke his sythe ageynste his goodi frend. ne to le-
ue his felawship. as it appereth by this fable of four oxe whiche
to gyder were in a fayre medow. And by cause that euer they were and kept
them to gyder. none other beestie durst not assaylle them. and also the spon
dradde them moche. The whiche spon on a daye came to them. And by his
deceyvable wordes thought for to begylle them. and to rauysshe and take
them the better maade them to be separed eche one fro other. And when
ne they were separed. the spon wente and toke one of them. When the spon
wold haue strangled hym. the oxe sayd to hym godsep. He is a foole whiche
bylyueth fals & deceyvable wordes & leueth the felawship of the good frend
for yf we had ben euer to gyder. thou haddeſt not taken me. & therfore he

whiche is and standeth well sure oughte to kepe hym soo that he falle not
for he whiche is well meue not hym self

CThe y^e fable is of the busshē and of the ambret tree



One for his beaute oughte not for to dispresye some other. For som
tyme suche one is fayre that soone weyeth loschely and swole. and so
hyghe falleth wnto lowe. as it appereth by this fable. Of a fayre tree. whi
che moqued and scorned a lytel busshē. And sayd. **C**Herst thou not my
fayre sygure. & h[ow] of me men edefye and bysdest fayre edefyes as palays &
castellis galeys and other shypes for to sayle on the see. & as he auanted
a preysed hym self thus. came there a labouret wth his axe for to hewe
and smyte hym to the ground. And as the labouret smote upon the fayre
tree. The busshē sayd Certaynly my broder yf thou nowe were as lytell
As I am. men shold not hewen ne smyte the downe to the erthe. **C**And
therfore none oughte to raysshe hym self of his worship. for suche is now
in grete honour and worshyp. that herafter shal falle in grete bytupere shas
me and dyshonoure.

CThe y^e fable is of the fyffet and of the lytel fyffet

CThe y^eni fable is of the fyssher and of the sypple friffre



Men ought not to leme that thyng whiche is sure and Certayne. for
hope to haue the Uncertayne. As to vs inhereth this fable of a fyssher
whiche wþ his lyne toke a sypple fyssh whiche sayd to hym. My frind. I
prape the. That thou wyl me done none rypþ. Ne put me to deth. for
now I am nought for to eten. But vianne I shall be grete: þf thou co-
me hyther. Of me thou shalt mo- we haue grete awynt: for thenne I shall
goo wþþ the a good wylle. Andi the fyssher sayd to the fyssh. Syn I
holde the now. thou shalt not escape fro me. for grete folye it were to me
so: to seþe the here another tyme. for men ought not to lete goo that. of what
they be sure of. Hoppyng to haue afterward that. that they haue nat. Andi
whiche is Uncertayne.

CThe y^eni fable is of Phœbus of the avaricious.
and of the curios.

Wolc. die sijx: dyde hir sijf



One oughte to doo or dommage to somme other for to reue or do his owne dommage. As it appereth by this fable. Of Jupiter whi che sente phebus in to therthe for to haue al the knowlge of the thowte off men. This phebus thenne mette wþt two men of the one was moche enuyous. And the other ryght courteous. Phebus demaundered of them what their thoughte was. We thynke said they to demauunde and aske of the gret pestes. To the whiche phebus answerd. Now demauunde what pe wylle. For al þ that pe shall demauunde of me. I shall grauntit it. And of that that the first of þow shall aske. the second shall haue the doulble parte or as moche more agyn. And thenne the auaycrous sayd. I wyl that my felawe aske what he wyl synt wherof the enuyous was well content whiche sayd to phebus fayre synt. I praye the that I may lese one of myn eyen. to thende that my felawe may lese boþe his eyen. Wherfore phebus began to laþe whiche departed and wente agayne unto Jupiter. and tolde hym the gret malþce of the enuyous whiche was Ioyefull and glad of the harme and dommaging of on other. And how he was well content to suffre paine for to adommaged somme other.

CThe viii fable is of the theef and of the child that wept



Eis a sole that putteth his good in Jeopardy to lese it for to gote & haue som others good. as it appereth by this fable of a theef whi-
che founde a childe weyng besyd a welle: of whom the theef dyde aske why
he wepte. and the childe answerd to hym I wepe by cause that I haue lete
false wythin this welle a boord of gold. and thenne the theef tolde of his do-
les. and settē them on the ground and wente dounē in to the welle. And as
he was dounē the childe tolde his gowne and leste hym wytin the welle. And
thus for courteysē to wynne he loste his gowne. for suchē the supposēn to
wynne somtyme whicheysen. And ther fore none ought to wylle that. þ
he hath not. to thende that he lyseth not that. that he hath. for of the thing
wronfully and evyl gotten. the heire shall never be possessour of it.

CThe ix fable is of the spon and of the gote.

Eis wyse that can kepe hym self from the wryght and false. as it ap-
pereth by this fable. Of a spon whiche ones mette wryth a gote. whi-
che was upon a montayn. And whan the spon sawe her. he sayde to her in
this maner for to gyue to her occasyon to come don fro the hille to thende



that he myght eie her. My sustre whyn comest thou not syder on this fayre & grene medowe for to eie of these fayre herbes or grasse. And the goote answered to hym. How be it, that thou faist trouthe. Neuer tholes thou sayst it not. neyther for my wele ne for my prouffyte. but thou sayst it by cause þ thou woldest fayne eie and devouire me. but I truste not in thy fayre speche ¶ for many tymes I have herd sayce of my grauntmoder. he that is well menue not hym self. for he whiche is in a place well sure. is well a foole to go fro it. and to putte hym self in grete daunger and perellye.

CThe xx fable of the crowe whiche was a churfe

Better is craste and sublyte than force. As rehereth to be this fable
Of a crowe whiche upon a daye came for to drinke oute of a bo-
ket. And by cause that she myght not reche to the water. She dyd fyll the
bocket ful of smal stones. in so moche that the water came upward. wher
of she dranke therine at her wylle and playfyre. And therfore it appiereth
well. that wytte or sappynce is a moche fayre vertu. for by sappynce or wyt-
te thou shalt moche respyse to all fawnes.



The vxi fable is of the Bysayne and of the yonge bole
Whiche is of cupyl and shrewd blynde. Wyth grete payne he may
chasty hym self as it appiereth by this fable. Of a byslayne whiche
had a yonge bole the whiche he myght not bynd. By cause that euer he sinde
wyth his hornes. Wherfore the byslayne cutte of his hornes. But whan he
wold haue bound hym the bole casted his feete fro hym in such wylle that
he suffred noman to come nyghe hym. And whan the byslayne perceyued



he malice of the hole. he sayd to hym I shall chasyse the welle. for I shall
take the in to the bouchers handes. And than the hole was chasyfed. And
thus ought men to doo of the evill cursyd and rebellis. whiche do no thing
but playe wyth ders and cardes and to ruffuse. Suche folke ought men to
putte in to the handes of the boucher for to lede them to the galshaws. for
better may no man chasyse them. for wyth greate paine ma the be chasy-
fed whiche fleteth all good werkis and all good felawsshapp.

The xxviiij fable is of the Upator or palmet and of satyre



Men ought to beware and kepe hym self from hym whiche bereth bo-
the fyre and water. as reherceth to do this fable Of a pylgrym. whi-
che somlyme walbed in the Wynter, and wente thurgh a grete forest. Whon
by cause that the sno we had couerd all the wayes. he wist ne knewe not
whyn he wente agaynst the whiche came a wodewose named Satyre by
cause he sawe hym a cold. whiche appreched to the pylgrym and broughte
hym in to his pyte. And whanne the pylgrym sawe hym. he had grete dredre
by cause that a wodewose is a monstrelybe to the man as it appereth by
this fygure. And as the wodewose or satyre ledde this pylgrym in to his
pyte. the pylgrym dyd blowe wythin his handes for to chauisse them. for
he was sole a cold. And thone the wodewose gafto hym hote water to dryn-
ge. And with the pylgrym wold haue dronken it: he began to blowe it
And the wodewose demandide of hym. why he dyd blowe it. And the

pysgrym sayd to hym. I blowe in it. For to haue it somewhat more colde
than it is. The wode wose thenne sayd to hym. Thy felawshyp is not good
to me. By cause that thou brest bothe the syre and the water in thy mouth.
Therefore god hens fro my pycce and never retorne agayne. For the felaw-
ship of the man whiche hath two tonges is nouȝt. And the man whiche
is wyse ought to flee the felawshyp of flaterers. For by flatering and co-
dulacion many haue ben begyled and deceyued.

CThe xviii fable is of the oxe and of the ratte



Che lordes oughte to loue theyr subgettis: for he whiche is hated off
of the tenaunts and subgettis, is not lord of his lande. As it appie-
thet by this fable. Of an oxe whiche somtyme was wythin a stalle. and
as the oxe on a tyme wold haue sayn slepte. A rat came. whiche bote the
oxe by the thyes: And as the oxe wold haue smyten hym. he ran awaie in
to his hole. And thenne the oxe begann to menace the rat. And the rat
sayd to hym. I am not aferd of the for all be it that I am lytel. I may
letere and impeche the. And yf thou art gret. thy patentes ben cause theroff
and not they self. And therfore the stonge ought not to dispreyse the lytell.
But ought to loue hym as the chyf or hefe oughte to loue his hymnes.

For he that loueth not. ought not to be loued: And therfore the lord misse
loue his subiectes: yf of them he wylle be loued.

CThe xviii fable is of the goode end of his Lord



Shat ouer ladereth hym self. is cuyll strayned. As this fable says
Dfa man: whiche hadi a ghoos that leyeth every daye an egge o
gold: The man of auarice or coneteufnes. commaunded and bad to he
That every daye she shold: leyfe two egges. And he said to hym. Certayn,
þurh my mayster I maye not. Wherfore the man was wrothe wyth her. And
fletche her. wherfore he lost that same grete gold: of the whiche dede he was
wroche foridfull and wroche. How be it that it was not hym to scelle
the stable whan the horses ben losse and gone. And he is not wyse whiche
dothe such a thyng wherof he shal repente hym afterward. ne he also.
whiche doth his owne downnage for to auenge hym self on somme other.
For by cause that he supposeth to wryme all. he lesseth all that he hath.

CThe xvii fable is of the ape and of his two children



E that somtyme men dispreysen may well helpe somyne other. as it appereth by this fable of an ape whiche hadde two childef. of the whiche he hated the one and loued the other whiche he tolde in his armes: & wþ hym fled before the dogges. And whan the other sawe that his moder lefte hym behynde. he ranne and lepte on her back. And by cause that the lytyl ape whiche the sse ape held in her armes empêched her to fle. she let it falle to the erthe. & the other whiche the moder hated held faste & was sauad. the whiche from thens forthon byssed and embrached his moder: and she thenne beganneto loue hym wherfore many tymes it happeneth. that thyng whiche is dispreysed. is better than that thyng whiche is loued and praysed. For somtyme þ chyldef whiche ben preyzed and loued. done lasse good than they whiche ben dispreysed and hated.

C The yþdi fable is of the wynd and of the ethen pot.

E that ouer moche enhanceth hym self soone than he wold; he falleþ doun as it appereth by this fable. Of an ethen pot maker whiche made a grete pot. of ethen the whiche he dyd sette in the sonne by cause that more surely it shold haue dryped: agynste the whiche came and blew a grete wynd. And whan the wynd sawe the potte he demaundid of hym how art thou. & the potte answered to hym I am a potte the best made that men can fynde. And none may lete ne empêche me. And how sayd the



wynde. thou art yet all softe, and hast neyther vertu ne none force. And by
cause that I knowe well thy ouer pryd. I shal breke the, & putte the in to
pyeess. to thende. þ thou of thy greee pryd mayst haue knowlege. And ther
fore the feble ought to meke and humble hym self. & obeye to his lord. And
not to enhauine hym more than he ought. To thende he falleth not from
þye to so me.

CThe þyðii. fable is of the wulf and of the lambe



DH
ne you be angereȝ. Mysse me

If two culpe men oughtener to eschewe and flee the worsch of bothe, yf ony of them may be eschewed, as it appereth by this fable
 Of a wulf whiche ranne after a lambe: the whiche lambe fledde bin
 to the hous wher as gootes were. And whanne the wulf sawe that he
 myght in wo wyse take the lambe, he sayd to hym by swete wordes: Leue
 thy felawshipp, and come wþ me in to the feldes, for yf thou come not,
 I shal be take by them, and shal be sacrafyed to thyng goddes. And
 the lambe answerd to the wulf I haue sene to shete all my blodde for the
 loue of the goddes, and to be sacrafyed, than to be eten ond devoured off
 the. And therfore he is full of wysdom and of prudence. Who of two gre
 te culpes may and can escape the grettest of bothe.

Here synynsyn the fables of Auren. And after
 folowen the fables of assone.



The first fable maketh mention of theyngolation of sappencie
 or wysdom and of loue:

Rabe of lucanye sayd to his sone in this maner. My sone beware
 and loke that the for myrc be not more prudent or wiser than thy
 self, he whiche gadreth and dissembleth to gyder in the somme all þt to
 her nedeth to haue in the wþnter, & beware þt thou slep noo lenger than the
 Locke doth the whiche watcheth and waketh alle matynys tyme, and þt

*...marginalia: ...wylle wryte ther litte wile ...wylle macte
 þt england dedene fyrwo ...wylle may
 fride hym to hisfitem*

he be not wiser and more sage than they selfe. the whiche reuelthe and goos
uerelsh well up. hennet. But it suffiseth wel that thou reule and gouer
me one welle and also that the dogge be not more noble than they selfe. which
forgettest never the good whiche is done to hym. But euer he remembryth it
CItem my sone. suppose it not a lytel chyng. to haue a good frennd but
doubte not to haue a thousand frendes. And whanne Arabe wold deye.
He demandide of his sone. My sone how many good frendes hast thou .
His sone answere to hym. My fader I haue as I suppose an hondred fren-
des. And the fader answere to hym. beware and loke well that thou sup-
pose none to be thy frennd wylthout that thou hast assayed and proued hym
for I haue syued lengter than thy selfe. and vñnesse I haue gote half a frennd
wherfore I metueysle moche how thou hast geten soo many frendes. And
therne they sone seyng the admiraçyon or wonder of his fader demandide
of hym. my fader I praye you that ye wyll gyue to me youre counsayle
how it shal moue praye and assayre my frennd. And his fader sayd to hym
goe thou and spile a calf. and put it in a sac all blody. and bere it to thy
first frennde. and saye to hym that it is a man whiche thou hast slayne.
And that for the sone of whiche he loueth the. that he wyll kepe thy myfdes
de secretly and bryte it. to thende that he may sauie the the whiche counsayle
his sone dyd. to whome his frennde sayd retourne ageyne to thy howe. fore
yf thou hast done evyll. I wyll not bere the peyne for the. for wylthyn my
howe thou shal not entre. And thus one after other he assayed all his fren-
des and every of them made to hym such answere as the fyfth dyd. wher-
of greetly he was abasshed. And therne he retourned ageyne to his fader. i
tolden hym how he had done. And his fader answere to hym. many one be
frendes of wordes only. but few ben in fayte or dede. but I shall telle to
the what thou shal doo. Goo thou to my half frennde. And bere to hym
thy calf and thou shal her e and see what he shall saye to the. And whan
the sone came to the half frennde of his fader. he sayd to hym as he dyd to
the other. And the half frennde understande his fayte or dede. he anone toke
hym secretly in to his howe. and ledde hym in to a obscure place. where
he dyd bryte his dede calf. wherof the sone knewe the trouthe of the halfe
frendes lone. Thenne the sone of Arabe tourned ageyne toward his fader:
and tolde to hym all that his halfe frennde had done to hym. And thenne the
fader sayd to his sone. that the phisopher sayth that the very and trewe
frennde is found in the extreme nede. thenne asked the sone of his fader. sa-
west thou never man whiche in his lyf gat a hole frennd. And his fader
sayd to hym. I sawe never none. but well I haue herd it saye

CAnd the sone answere. My fader I praye the that
thow wyll referte hit too me. To thende. that by aventure I maye

Gete suche one. Andi the fader saydi to hym. My fone somtyme haue I herd
of two marchauntes whiche never had sente erthe other. The one was of E-
gypte. And the other was of basdak. But they had knowleche erthe of other
By theire letters. whiche they sente and wrote stendely one to the other. It
befell thenne that the marchaunt of Basdak came in to Egypte for to the-
re and by somme ware or marchaundysse. wheroft his frende was moche
gladde. And wente to mete hym and brought hym benyngsy in to his hows.
And after that he had chered and prestyd hym by the space of viii dayes
the same marchaunt of Basdak weped and became seke. wheroft his frende
was soiowfull and full hevy. And. Incontynent sente for physyciens or
leches thurgh all Egypte for to trouere his helthe. And whanne he mede
crys had sente and brysed hym and his bryne also. They sayd that he
had no bodesy sevnes but that he was rauysshed of loue. C Andi
whan his frendes heid thysse wordes. he came to hym and saydi my frende
I praye the. that thou wylt shewe and telle to me thy sevnes. And his fren-
de sayd to hym I praye the. that thou wylt make to come hyder alle they
wynch and maydens whiche ben in thy hous for to see ys she whiche my
herre desyretis amoung them. And. anone his frendes made to come to so-
re hym bothe his owne doughters and seruauntes. Emonge the whiche
was a yonge mayde whiche he had nourisshed for his playssyre. Andi
whan the parson o: seke man sawe her: he saydi to his frende. the same is
she whiche maye be cause of my lyff o: of my dethe. The whiche his frende
gaf to hym for to be his wif with alle suche godes as he had of her. The
whiche he weddede and retourned with her in to Basdak with grete Joye.
But wythin a whyle after it happed and fortuned soo that this marchaunt
of Egypte fyll in pouerte. and for to haue somme consolation and com-
forte he tooke his wape toward Basdak. and supposed to goo and see his
frende. And aboute one euen he arryued to the Cite. And for as moche
that he was not well arrayed ne clothed. he had shame by daye lyxt to goo
in to the hows of his frende. But wente and lodged hym wythin the tem-
ple nyghe by his frendes hows. C It happed thenne that on that
same nyght that he laye there a man slew another man before the gate
or entre of the sayd temple wherfore the neyghbours were sore troubled.
¶ thenne all the peple incued therof came in to the temple. wherin they sond
no body sauf onely thegypcyen. the whiche the toke a lyke a murderer. In-
terrogid hym whiche he had slayne h man whiche lay dede before the por-
tall of the temple he thenne seyng his Insortune a pouerte confessyd that
he had kylled hym. for by cause of his evyl fortune he wold rather depe
than lyue ony more. wherfore he was had before the Iuge a was condic-
ned to be hanged. And whan men ledde hym toward the galowes. his frend



fafe and knew hym, and beganne to wepe sore. Remembryng
the bensaytes whiche he had done to hym. Wherfore he wente to the Justy-
ce and sayd. My lord this man dyd not the homycyde. for it was my selue
that dyd it. And therfore ye shold do grete synne if ye dyd put this Inno-
cent and gyldene to deathe. And anone he was take for to be hadd unto the
gyltoware. And thanne the Egypcian sayd. My lord he dyd it not. And ther-
fore empyle shold ye doo to putte hym to deathe. And as the two frendes
wold haue ben hanged eche one for other. he whiche had done the homycyde
came and knewe and confessyd thereto his synne. And addresyd hym self be-
fore the Justyce and sayd. My lord none of them bothe hath done the dede.
¶ And therfore purysse not ye thyse Innocentes. for I allone ought to
bere the payne. wherof all the Justice was gretely metuaylled. And for
the doulour whiche therin was grete. The Justyce toke them al thre. and led
de them before the kyng. And whan they had reherceth to the kyng all the
maner after enquest therupon made. and that he knewe the trouise of it.
Granted his grace to the murderer. and so alle thre were desyuered.
¶ And the frend brought his frende in to his hows. and receyued hym. To
pouilly and after he gaf to hym bothe gold and syluer. and the egypcian
towred agayne unto his hows. And whanne the fader had sayd and reher-
ced all this to his sonne sayd to hym. My fader I knowe nowe well that
he whiche maye gete a good frende is wel happy. And wryth gret laboure
as I suppose I shall gete suche one.

C The secoundis of the commyssyon of money or pecuny



Spaynard aryued somtyme in to the lande of egypte And by
cause that he doubted to be rubbed wythin the desertys of arabye
He purposed and bethought in hym self that it were wylly done
to take his money to somme trewe man for to kepe it Unto his retourne a-
gynne and by cause that he herd somme saye that wythin the Lye was a
trewe man he anone wente to hym and tolke to hym his syluer for to kepe
it. ¶ And whan he had done his byage he came agynne to hym and
demaunded of hym his syluer whiche answerd to hym in this maner. My
frond. I ne wote who thou arte. for I sawe the never that I wote of. and
ys thou sayest or spekest ony more wordes I shal make the to be well bete
¶ Thenne was the spaynard sorofull and wroth. and therof he wold ha-
ue made a playnt to his neyghbours as he dyd and the neyghbours saidi
to hym. Lettakynly we be wel abasshed of that that perteineth to vs for he is
emonge vs alle reputed and holden for a good man and trewe and ther-
fore retourne agynne to hym. And in swete wordes telle hym that he wylle
rendre to the thy good agynne. The whiche thynge he dyd. And the old man
answerd to hym more sharsely and rygorously than he had done before.
Wherof the spaynard was wonderly wrothe. And as he departed oute of
the olde mans howe he mette wyth an old woman the whiche demau-
ded of hym wherfor he was soo troubled and heuy. And after that he hadde
told to her the cause why. The old woman sayd to hym make good ther-
fore ys it be soo as thou sayest. I shal counsayl the how thou shalt trouue
re they syluer. And therin he demaunded of her how it myght be done And
she sayd to hym bryng hysert to me a man of thy contrey whome thou
trustest. and doo to be made fayre chestes. and fylle them alle wyth stones.
and by thy felawes thou shalt make them to be borne in to his houe. and to
hym they shal saye that the marchant of spayne send them to hym for to
be kepte surely. And whan thy chestes shal be wythyn his houes thou shalt
go and demaunde of hym thy syluer whiche thinge he dyd. And as she
sayd chestes were borne wythin his houe the spaynard wente wyth them.
That bare them the whiche straungers sayd to the old man:
My lord thyse fourche chestes ben all full of gold. of syluer and of preci-
ous stones. whiche we brynge to you as to the trewest man and seyffull
that we knowe for to kepe them surely by cause that we sete and double
the theurs. whiche ben wythin the deserte. ¶ After the whiche worde sayd.
came he whiche the old woman had counsayled and demaunded of hym
his syluer.

¶ And by cause that the old man doubted that the
spaynard wold haue dysprayed hym he said thus to hym. Thow arte

welcome I merueyed how thou tardest so longe for to come. and Incontynent he restored to hym his syner. And thus by the counseyl of the woma which he gretely thanked he had his good agryng and retourned a greyne in to his countrey.

The thysde fable speketh of the subtyle Inuencion of a sentence
gryng upon a dedre and obscure cause.



It befelle somtyme that a good man labouer wente fro lyf to deth
.the whiche labouer leste nothyng to his sone. But onyl a hous. the
whiche sone syued by the laboure of his handes pourelly. This yonge man
had a myghbour whiche was moche ryche whiche demandyd of the sayd
yonge man ys he wold sell his hous. But he wold not sell it by cause that
it was come to hym by inheritance and by patrimony wherfore the ryche
man his myghbour conuersyd and was fulost wyt hym for to deceye hym.
But the yonge man fledde his company as moche as he myght. & whan the
ryche man perceyved that the yonge man fled from hym he bethouxt hym
self of a grete decepcion and fallede. and demandyd of the poure yonge
man that he wold hyre to hym a parte of his hous for to delue and make a
celer. the whiche he holdyd of hym verely rent. and the poure man hyred
it to hym and whan the celer was made the ryche man dyd do bryng ther
in y tonnes of oysle of the whiche the v. were ful of oysle. and other v. were

but half full, and dyd do make a grete pynle in the erthe and dyd do putte
the spye tonnes whiche were half ful in it and the other spye above them.
And thenne he shyppe the dore of the celter and desyuerd the kepe to the yonge
poure man and prayed hym fraudelently to kepe we his oysell but the pou
re yonge man knewe not the masyce and fasshede of his neyghboure. wher
fore he was contente to kepe the kepe. And wþthin a whyle after as the oysle
became dere. the ryche man cam to the poure. and asched hym his goodn
and the yonge man tolke to hym the kepe. This ryche man sold to the mar
chanteis his oysle. and warrantysyd eche tonne all full. And when
the marchanteis mesured theyre oysle. they fand but spye of the v. tonnes
full wherof the ryche man demaunderd of the poure yonge man restituicn
And for to haue his hous he made hym to come before the Iuge. And what
the poure man was come before the Iuge. he demaunderd. terme and spa
ce for to answe: for hym thought and sene that he had kepte well his
oysle. And the Iuge gas and graunted to hym daye. And thenne he wente
to a phisophere whiche was procurator of the poure peple. And prayed
him for charyte. that he wold gyue to hym good cunseyl at his nede.
And he refred. and told to hym all his cause and swore upon the holy e
uangelij that he tolke none of the ryche mans oysle. And thenne the phisophere
answred to hym in this manere: my sonne haue none feare for the trou
the may not sayle. And the next morowe after. The phisopher wente
wyth the poure man in to Iugement the whiche phisopher was consti
tuted by the kyng for to gyue the Just sentence of it. & after that the cause
had be well dessended and pleid of boþe partyes. the phisopher sayd.
the same ryche man is of good renomme. and I suppose not that he de
mawnded more than he shold haue. And also I belpñe not that this poure
man be maculed ne glyty of the blame whiche he putted on hym. But no
wythstandyng for to knowe the trouthe of it. I ordene and gyue senten
ce that the oysle pure and cleane of the v. tonnes whiche are full to be me
sured. and also the lye therof. And after that the pure and cleane oysle of the
v. tonnes whiche ben but half full to be also measured wyth the lye therof
and that men tolke þt the lye of the spye Tonnes half full is egal and ly
ke to the lye of the spye tonnes. whiche ben full. And þt be not so. that
as mach as lye be found wyth in the bessels whiche ben but half full as in
the other. he shal thenne be suffisauntly and ryghtwysely proued that none
oysle hath be taken oute of them but þt be fond as moche lye in the o
ne as in the other. The poure shall be condenmed. and of this se
tence the poure was contente and the trouthe was knownen wherfore the
poure man wente quyte and the ryche was condenmed. for his grete ma
syce and fasshede was knownen and manyfested. forþer is no spyme or

wayfere done but that once it shall be knowen and manysfield.

CThe fourth fable maketh mention of the sentence gyng up
the pecunie whiche was founde



Ryche man somtyme wente by a cyte. And as he walkid fro on syde to that other. ful fro hym a grete purse. wherin were a thow sand crownes. the whiche a poure man sondid. and toke them for to kepe to his wif. wherof she was full gladdie. and sayd thanked be god of all the gooddes whiche he sendeth to ha. yf he sendeth no we the grete somme kepe we it well. And on the next morne after folowynge the ryche man made to be cryed thurgh the cyte: That who someruer had founde a thousand crownes in a purse. he shall refystue. And bryngem them to hym a gryne. and that he shold haue for his rewarde on hondred of them. And after that the poure man had herd this crye. he ranne mycontynent to his wif and sayde to her My wif. that that we haue found must be rendred or pol den ageyne. for it is better to haue a L. crownes wythout synue than a thow sand wyth synne & wrongfully. And how be it that the woma wold haue refysted. Neuerthelesse in thende she was content. And thus the poure man refysted the thow sand crownes to the ryche and demandide of hym his hondred crownes. And the ryche ful of fraude or fasshebe sayd to the poure: Thou rendrest not to me all my gold whiche thou fondest. for of it I

lack four hondred ppees of gold. And thow shalt render a bryngge to me
agyn the sayd four hondred ppees of gold. thou shalt haue of me the L.
crownes. whiche I promysed to the. And thenne the poure answerd to hym
I haue taken and brought to the all that I haue founde. wherfore they
sylle in a grete dysfert o: syrys in so moche that the cause before the kyng
to be deryd: and pleyed.

COn the whiche the kyng made to be called before hym a grete phylosopher
whiche was procuratour of the poures. And whanne the cause was
well disputed. The phylosopher moued wyth perte. calld: to hym the pou
re man. and to hym sayd in this maner. Come hyther my frend. By they
sayth hast thou restored all that good whiche thou fondest in the purse. &
the poure answerd to hym. ye spye by my sayth. And thenne the phylosopher
sayd befor thassstantes. Byth this ryche man is trewe and syrthfull. and
that is not to besyur. that he shold demaundemore than he oughte to be by
spurd. And as to the other partie men muste bysyur that this poure man is
of good: reuomme and knownen. for: a trewe man wherfore the phylosopher
sayd: to the kyng. Spye I gyue by my sentence. that thou take of thyse
thowzand crownes: and that an L. thou take of them. the whiche hundred
crownes thou shalt desyuere to this poure man whiche founide them: And
after whan he that hath lost them shall come. Thou shalt restore them to
hym. And if it happeneth that another persone fynde the thowzand. & four L.
crownes shall be rendryd and taken agayne to the same good man which
is here present whiche sayth that he hath lost them. the whiche sentence was
moche agreeable and plesaunt to all the compayne. And whan the ryche
man sawe that he was deceipted: he demaunded. mysercorde and grace off
the kynges saynge in this manere. Bythis poure man that hath fond my
purse. trewely he hath restored it to me all that I ought to haue. but et
specially I wolsde haue deceipted hym. wherfore I praye the that thou wylt
haue pple on me. And thenne the kyng had mysercorde on hym. And
the poure man was wel contented and payd. and alle the malycie of they
the man was knownen and manystested.

CThe 8 fable is of the sytche of thre felawes

SItt happeneth that the ruyl whiche is procured to other cometh to him
whiche procurerit it. As it appereth by thre felawes. of the whiche
twyn were burgers. & the thrid a labouter. the whiche assembled them to
gydre for to go to the holy sepulture. this thre felawes made so grete pro
uyson offlour for to make theyt pylgrimage. in suche wyse. that it was al
ff ii



chaufed, and consumed, excepte only for to make one soff only. And whan
 the burgeois sawe thende of theys flourre they sayd to gyder, if we synde not
 the maner and cautele for to begylle this Bplayn. By cause that he is a right
 gret gallaunt, we shal dreyf for hongre. Wherfore we muste synde the ma-
 ner and facyone that we maye haue the soff whiche shal be made of all ou-
 re flour and therfore they concluded to gyder and sayd, whan the soff shal
 be putte wuythin the ouen we shall goo and trye vs for to slepe and he b
 shall deeme best, the soff shal be his. And by cause that we bothe be fulyste
 and woyse, he shall not mo we deeme as well as we shall: wherof the sooff
 shal be ours. wherof alle they ther were well content, and all organeto
 slepe. But whanne the labouere of Bplayne shewre and perceyued
 alle theyr fallace, and sawe that his two felawes were a slepe, he wente
 dreve the soff oute of the ouen and ate it. And after he fayned to be a slepe
 And thenne one of the burgeois rose up and sayd to his felawes, I haue dre-
 med a wondur dreame. For two angells haue toben and come me wyt gre-
 te Joye before the dyngyn mageste. And the other burgeois his felawe awo-
 be and sayd They dreame is merycous and wonderfyl. But I suppose b
 the myn is fayrer than thyn is. for I haue dremed that two angells dwelle
 me on harde ground, for to sede me in to helle. And after they dyd do awa-
 be the Bplayne whiche as dredefull sayd: who is there, and they answere
 we be they felawes. And he sayd: to them how be ye soo soner re-
 turned. And they answerd to hym how retourned. we departe not yet fro
 hens. And he sayd to them by my scythe, I haue dremed that the
 Angels had led one of you in to paradise or heven & the other in to helle.

Wherfore I suppose that ye shold never haue comen agayne. and therfor I
arros me fro slepe. and by cause I was hongry. I wente and dreeve oute
of the oun the loof and ate it. for ofte it happeneth that he whiche supposeth
to begylle somme other. is hym self begyled.

CThe viii fable is of the labouer and of the nyghtyngale.



Somelyne there was a labouer. whiche had a gardyn wel plesaunt
and moche despuisous. in to the whiche he ofte wente for to tak his dis-
port and plesyre. And on a daye at eynch when he was very and had
trauyssed soi. for to take his recreation he entryd in to his gardyn and
sette hym self donne under a tree where he herde the songe of a nyghtyngale
And for the grete plesyre and Joye whiche he tolde therof. Herought and at
last he founde the meanes for to take the nyghtyngale to thende. That yit
greter Joye and playsaunce he myght haue of it. And whan the nyghtyngal
gale was take. he demandyd of the labouer. wherfor hast thou taken soo
grete payne for to take me. for well thou knowest that of me thou mayst
not haue grete prouesse. And the Byslayne answerd thus to the nyghtyngale
for to here thy songe of the I haue take the. And the nyghtyngale answerd
Certaynly in Bayne thou hast payned and laboured. for noo good I
wyl syng whyle that I am in pryon. And thenne the labouer or Byslay-
ne answerd. if thou syngest not well. I shall eie the. **C**And thenne the

nyghtyngale sayd to hym. if thou putte me wþin a potte for to be seden.
þytlle mete shall thou make of my body. And if thou settest me for to be ro-
ten. lese mete shall thame be made of me. And therefore boþledi ne roſed
Thou shall not fyſſe þy grete bely of me. But if thou leſt me fles. It ſhal
be to the a gretē good and prouifte: for thre doctryne I ſhall teche the
whiche thou ſhall loue better than thre fat bynke: And thenne the laboures
teche nyghtyngale fles. And when he was oute of his boundes.

CAnd that he was upon a tree he ſayd to the by-
ayne in this manere. My frende I haue promyſed to the that I ſhal gyue
to the thre doctrynes. wherof the firſt is this that thou belyne noo thyngē þ
is Imposſible. the ſecondi is that thou kepe well that thyngi is. And the
thirde is that thou take no ſorowē of the thyngē loſt. whiche may not re-
uerdi. And ſone after the nyghtyngale beganne to syng. and in this ſonge
ſayd thus. Blyſſyd be god. whiche hath deſpuedi me oute of the handes off
this bylaine or chorle. whiche hath not knownen. ſene. ne touched the pree-
ous dyamoundi whiche I haue wþin my bely. for if he hadi founden it.
he hadi be moche ryche. And fro hys handes I hadi not ſcapedi. And thenne
the bylaine whiche herd this ſonge. beganne to complayne. And to make
gretē ſorowē. And after ſayd I am well unhappy that haue loſt ſoo fayre
treſour. whiche I had wonne and now I haue loſte it. & the nyghtyngale
ſayd thenne to the chorle. Now kno we I well that thou art a fool. for
thou takeſt ſorowē of that wherof thou ſhouldſt haue none and ſone thou
haſt forȝeten my doctryne. by cause that thou wenest that wþin my bely
ſhould be a precious ſtone more of wþight than I am. And I tolde andi
thought to the. that thou ſhouldſt never bylene thait thyngē. whiche is Im-
poſſible. And of that ſtone was thyngi why haſt thou loſte it. And if thou
haſt loſte it and maſt not recoverit: why taſteſt thou ſorowē for it.
And therefore it is ſoly to chaſtize or to teche a foule whiche never belyueth
the leſſinge and doctryne whiche is gyuen to hym:

CThe þui ſable is of the Rethorycian & of a crowbacked.

A Philofopher ſayd ones to his ſone. that when he were falſe by for
tyme in to ſomme dommage or perylle. the ſoner that he myght he
ſhould deſpueſe hym of it to thende. that afterward he ſhould nomore be be-
done greued of it. As it appereth by this ſable of a retoryque man or of
a faire ſpeker. whiche ones demaunded of the byngē that of al them whi-
che ſhould entre in to the Lyte haunyng ſomme faulſe off bynde on theye

Bodpes as crowlded or conterfeyted he myght haue a tale of them at thens
tre of the pate a peny the whiche demaunded the bynge graunted to hym.
and made his letters to be seled and wryton vnder his sygne. And thus
he kepte hym stylle at the pate And of euery lame scabbed and of all suche
that had ony conterfaytoun on theyr bodpes he toke a peny: It happed then
ne on a daye that a crowbacked and conterfeyted man wold haue entred
wythin the Cytie wythout gyuring ony peny: and bethought hym self that
he shold take and put on hym a fayre mantell. and thus arayed came he to
the pate. And thenne whanne the porter byhesde hym. he perceyued that he
was goglyed. and sayd to hym paye me of my deute. And the goglyed
wold paye nouȝt: wherfor he toke from hym his mantell. And thenne he
sawe that he was crowbacked and sayd to hym. thou woldest not to fos-
te paye a peny. but now thou shall paye tweyne. And whyle that they styr-
red to gyder. the hat and the bonet felle from his heade to the erthe. And the
porter whiche sawe his shabbed heide said to hym. now shalt thou paye thre
pens to me. And thenne the porter yet agayne settid his handes on hym. &
feste that his body was all scabbed. And as they were thus wastelinge to
gyder. the crowbacked fyll to the grond. and hurtid hym self sore on the
legge. And thenne the porter sayd thenne to hym. Now shalt thou paye s.
pens. for thy body is all conterfeyted. wherfore thou shalt leue here
they mantell. And ys thou haddest payed a peney thou haddest gone on the
weye free and quyte: wherfore he is wyse that payeth that he oweith of ryght
to thende that therof come not to hym grete dommage.



CThe cygnye habbe madeth menyon of a dis-
apple and of the sheep.

Dyscypl was somtyme. the whiche tolde his playfere to reherce
and tolde many fables. The kyng he prayed to his mayster. that
he woldre reherce unto hym a longe fable to whomre the may-
ster answered. I sepe andri berwate well that it happe not to vs. As it appies
veth or sheweth by this present fable. **C**Of a kyng and of his fabulatour
and his disciple. **C**On a tyme it happed to a kyng that his fabulatour a
disciple sayde to his mayster. I praye the to telle to me how it beselle.
CAnd thenne the mayster sayd to his discipole or fabulatour. and. sayd:
CThere was somtyme a kyng whiche had a fabulatour the whiche re-
herced to hym at euer tyme. that he wold sleepyn fables for to crioyf
the kyng. And so to make hym falle in to a sleepe.
CBut it beselle thenne on a daye that the kyng was moche sorowfull &
soo heyp. that he in noo wylle coude falle in a sleep.
CAnd after that the sayd fabulatour had toldi andri reherced his syue fa-
bles. The kyng desyred to here more. **C**And thenne the sayd fa-
bulatour reherced unto hym thre fables well shorte.
CAnd thenne the kyng sayd to hym I wold sayne here one more well
longe. And thenne shall I loue well to sleepe. **C**The fabulatour thenne
reherced unto hym such a fable. as here shall be shewed.
COf a ryche man whiche wente to market or seyfe for to bye sheep. the
whiche wan bought a thousand sheep. And as he was retournyng fro
the seyfe. he cam unto a Ryuer. and. by cause off the grette water he coude
not passe ouer the brydge. Neuerthelesse he wente so longe to andi fro on
the Ryngage of the sayd Ryuer. that atte the laste he founde a narow way
Upon the whiche myght passe scant enough thre sheep attones. And thus
he passedi and had them ouer one after another. And spoddero reherced off
this fable. the fabulatour felle on sleepe attones. And anon after the kyng
awoke the fabulatour. and sayd to hym in this manere I praye the that
thow wylle make an ende of thy fable. And the fabulatour answerd to
hym in this manere. Byre this Ryuer is ryght gret and the sheep is spyll
Wherfore late the marchant doo passe ouer his sheep. And after I shall
make an ende of my fable. And thenne was the kyng well appased &
pacified.
CAnd therfore be thow content of that I have reherced unto the. for

there is folde so superfluous or capayse that they may not be contented
with fewe wordes.

Ch. iv. fable is of the wulf, of the labourer
of the foyr, and of the chefe.



Somtyme was a Labourer whiche sunethe myght gourme
and lede his oven by cause that they smote ryth theyr feete.
Wherfore the labourer sayd to them I praye to god that the
wulf maye eie and devouire yow all. The whiche wordes the wulf herde
wherfore he dyd hym self nyphe. And thenne came for to eie them.
CAnd whanne the nyght was come the labourer unbounde his oven.
And sete them goo to his houres. **C**And thenne whanne the wulf sawe

Then comynge somward he sayd. ¶ thou labouer many tymes on
this day thou dydest gyue to me thy open; and therfore hold thy promes-
se to me. And the labouer sayd to the wulf. I promysed to the nought att
all in the presence of whome I am obyged or bound I swore not neyther
to paye the. And the wulf answerd. I shal not leue the goo wythout that
thou holdis to me that that thou promysed and gauest to me. And as they
had so grete styrfand discensyon to spred: They remytted the cause to be
discurst or pleynyd be fore the Juge. And as they were schyngynge a Juge thy
mette wyth the soyre to whome they recouerted or toosd all theyt dyscent
and styrff. ¶ Thenne sayd the soyre unto them. I shal gyue on your cause
or plet a good sentence. But I must speke ethel of you bothe a part or al
alone. And they were content. And the soyre wente to the labouer. thou shalt
gyne to me a god henne. And another to my wyff. And I shalle it so make
that thou wyth alle them open shall stery goo vnto thy hows. Wherfore
the labouer was wel content. And after the soyre wente and sayde to the
wulf. I haue well laboured and wrought for the. For the labouer shall
gyne to the therfore a grete chese. and lechyn goo home wyth his open. ¶ And the wulf was wel content. And after the soyre sayd to the wulf come
thou wyth me. And I shall lede the whiche as the chese is. And thenne he led
de hym to and fro here and there vnto the tyme that the mone shymed ful
bryghly. And wha that they came to a welle vpon the whiche the soyre le-
te and shewed to the wulf the shadowe of the mone: whiche resured in the
welle. And sayd to hym. loke now godsp. how that chese is fayre. grete and
brode. hys the now and goo down and after take that fayre chese.

¶ And the wulf sayd to the soyre thou must be the fyfthe of us bothe. That
shall goo downe. And yf thow mayst not brynge it wyth the. by cause off
his gretnesse. I shall thenne goo downe: for to helpe the. And the soyre was
content by cause that there were two bobetys Df whiche the one came vp-
ward and the other downward: and the soyre entred in to one of the same
bobetys and wente downe in to the welle. And whan he was downe: he sayd
to the wulf godsp come hyther and helpe me: for the chese is so moche and
so grete that I maye not bryng it vp. And thenne the wulf was afriad of h-
the soyre shold ete it. And the wulf entred in the other bobet. And as faste
as he wente downward. The soyre came upward. And whan the wulf sa-
we the soyre comynge upward he sayd to hym: My godsp ye gohens. shew
fayrest tride sayd the soyre. ¶ For thus it is of the
wolde. for one cometh downe. the other goeth upward. ¶ And thus
the soyre wente awaye. and lefte the wulf wythin the welle. And thus

the wulf loseth bothe the open and the cheſt wherfore it is not good to ſine
that whiche is ſure and certayne. for to take that whiche is uncertayne: for
many one ben therof deceyued by the falſhed: and deceypon of the aduoca-
te and as the Juges:

CThe pſable is of the hufboud & of the moder & of his wypf



Untyme was a marchaunt whiche marayd hym to a yonge wo-
man the whiche had her moder yet on lyue. It happeneth that this mar-
chaunt wold ones haue gone ſomwhere in to ſere contray for to bye ſomme
ware or marchaundyſe. & as he was goynge: he betoke his wypf to her moder
for to ſepe and reule her honeſtely tyl he came ageyne: his wypf thenne by
the oþre conſentynge and wiſe of her moder. manored her ſelf of a ry-
ghe gentylle. fayre and yonge man whiche ſoumyſſed to appoyntement
And ones as they ther made good therre the hufboud came ageyne fro the
ſate and knocked at the doore of the houſe.
Wherfore they were wel abafſed. Thenne ſayd the olde moder thus to them
haue no ſere. but do as I ſhal tellē to you: i care you not. and thenne ſhe
ſayd to the yonge man. hold thiſ ſwert. And: goo thou at the pate. and be-
ware they ſelf that thou ſaye nooword to hym: but let me doo: And as
the hufboud wold haue entred in his houſe. and that he ſaw the yonge

man holdinge a naked swerd in his handes. he was gretely afred. And ne the oþer woman sayd to hym my sonne thou art ryght welcome. Be not a afred of this man: for thre men rannen ryght after hym for to haue slayne hym and by aventure he founde the gate open . and this is the cause whyn he came hyther for to saue his wif. And thenne the husband sayd to them. ye haue wel done. And I can now grete thanke. And thus the yong amorous wente his waye surely by the subtylite of the moder. of his wif. to the whi che trusste thy self not. andi thou shalt doo as sage and wyse.

CThe vi fable is of an old harlotte or bawde



a Nobleman was somlyme. whiche had a wif moche chaste. Andi was wounder sayt. This noble man wold haue goo on pylgrym age to come. & lefte his wif at home. By cause that he knewe her for a chaste and a good woman. It happeth on a daye as she wente in to the town a yonge man was espreysed of her loue. and tooke on hym hardynes . and required her of loue. And promysed to her many grete yef tes. But she was good had leuer deye than to consente her thereto : wherfore the yonge man depde almooste for sorowe. to the whiche felawe came an old woman whiche demanded of hym the cause of the sorowesse.

CAndi the yonge man manfested or discoueryd unto her alle his courage and herte: aslynghe hyspe andi counseylle of her.

And the olde woman wypys and iudgements sayd to hym. Be thou glad &
Joyous and take good courage. for well I shall doo. and bryng abou-
te they sayltem so moche that thou shalt haue they wyl ffullfilled. And
after this the olde bawde wente to her houes. and made a lytell catte whi-
ch she had at home to faste thre dapes one after another. And after she to-
ke somme bread wth a gret deale or quantite of mostaard vpon it. And
gass it to this ponge catte for to eate it. And when the catte finisched it. she
begann to wepe and crepe. and the olde woman or bawde wente unto the
houes of the sayd ponge woman. and bare her lytell latte wth her. the
whiche ponge and good woman receyued and welcomed her moche honest
ly. by cause that all c the world held her for a holy woman. And as they
were talkynge to gyder. the ponge woman had pyle of the catte whiche wep-
te. And demaunded of the olde woman. what the catte cysled. : And the olde
woman sayd to her. Ha a my fayre daughter and my fayre friende knowe
not my sorowe. And seyng theysse wordes she began to wepe. And sayd.
My friende. for noo good I wyl tellle the cause why my catte wepeth:
¶ And thenne the ponge woman sayd to her. My good moder I praye
you that ye wyl tellle me the cause why and wherfore your catte wepeth.
And thenne the olde woman sayd to her. My friende I wyl wel yf thou wylt
swere that thou shalt never reherce it to no body. to the whiche promesse the
good and trewe ponge woman accordeid her self supposing that it had ben
all good and sayd I wyl well. And thenne the olde woman sayde to her
in this manere. My friende this same catte whiche thou seest yondre was my
daughter. the whiche was wounder fayre gracious and chaste. whiche a
ponge man loued moche. and was so moche esprised of her loue. that by
cause that she refusid hym. he depde for her loue. wherfore the goddes ha-
nyng pyle on hym. haue torned my daughter in to this catte. And the ponge
woman whiche supposed that the old woman had sayd trouthe. sayde to
her in this manere. Alas my fayre moder. I ne wote what I shall doo. for
suche caas myght well happe to me. for in this towne is a yonge man:
whiche deyeth almoost for the loue of me. But for loue of my husband.
to whom I oughte to kepe chastite. I haue not wylle graunte hym. Ne-
uertheles I shal doo that. that thou shalt counseylle to me. And thenne the
old woman sayd to her. My friende haue thou pyle on hym as soone as
thou mayst: soo that it besalle not to the lyke as it dyd: to my daughter.
The yonge woman thenne answred to her. I sayd yf he requyre me any more. I
shall accorde me wth hym. And yf he requyre me no more. yet shal I prof-
fete me to hym. ¶ And to thende. that I offend not the goddes
I shall doo and accomplisshit: as soone as I maye. ¶ The old

woman shanne take here of her and wente forthwith to the yonge man:
And to hym she reherted and to drall thysse tydnynges wherof his herte sy-
seth wryth Joye. the whiche anone wenche toward the yonge woman. And
wyth her he fulfylled his wylle. And thus he maye knowe the emples whis-
che ben done by bawdes and olde harlottes. That wold to god that they
were alle brentie.

Chapter viii fable in of the blynde man and of his wyf.



Here was somtyme a blynde man whiche hadde a fayre wif of the
whiche he was moche Ialous. He kepte her so that shemyghe not go
nowher. for euer he had her by the hand. And after that she was enamou-
red of a gentyl felawe. they coude not fynde the maner ne no place fore to
fullfylle their wylle. but noe wythstandyng the woman whiche was subtyl
and Inygnous counsayled to her frond he shold come in to her houes
And that he shold entrie in to the gardyn and that therre he shold clymme
Upon the tree. And he dyd as sic tolde hym. & when they had made theye
entreypise the woman came agayne in to her houes & sayd to her husbond
My frond I praye you that ye wylle goo in to oure gardyn for to dispor-
te us a lytell whyle there. of the whiche prayer the blynd man was well
content and sayd to his wif well my good frond I wylle well lete us go
lyder. And as they were under the pere tree. she sayd to her husbond. My

frende I praye the to lete me goo upon the pere tree. And I shal gader for
ye bothe some faire petes. Wel my frond sayd the blynde man: I wyl well
and graunte thereto. And when she was upon the tree. the pongeman began
to shake the pere tree at the one syde. & the yonge woman on the other syde.
And as the blynde man herd thus hard shake the pere tree and they noysse
that they made: he said to them. Ha a curyl woman how be it that I see not
Neuertheses I fele and understande it wel. But I praye to the goddes that
they vouchsauf to sende me my spght ageyne. And as sone as he had ma-
de his prayer Juppter tended to hym his spght ageyne: And when he
saw he that pagani upon the tree he sayd to his wyf ha unhappy woman.
I shal never haue noo joye wþt þe. And be cause that the yonge woman
was redy in speche and malyscious. she answered forthwþt to her husband
My frond thou art well beholden and bounden to me. For by cause and
for the loue the goddes haue restored to the thy spght: wherof I thanke all
the goddesse whiche haue enhauened and herd my prayer. For I despyng
nocht that thou myght see me. cessed never dape ne nyght to praye them. þ
they wold rendre to the thy spghte. wherfore the goddesse Venus bþspþ
shewed her self to me and sayd that þf I wold doo some plesyr to the sayd
yonge man: She shold restore to the thy spght. And thus I am cause of it.
And therme the good man sayd to her. Wy ryght dere wyf and good frond
I remerry and thanke you gretely. for ryght ye haue & I geete wronge.



CThe viii fable is of the tayller of a bynge & of his seruauntes

En ought not to doo somme other, that whiche he wold not that it were done to hym, as it appereth by this present fable, of a bynge whiche had a tayller whiche was as good a werkman of his craft, as ony was at that tyme in all the world, the whiche tayller had wyth hym many good seruauntes, wherof the one was callid medpus, whiche surmounted all the other in shapping or in swynging wherfore the byng comauanted to his styward that the sayd tayllers shold fare well, and haue of the best mete, and of delcious deynis.

It happeneth on a daye that the mayster styward gaff to them ryght goodi and delcious mete in the whiche was somme hony. And by cause that medpus was not at that same festi, the styward sayde to the other þ they shold bepe somme for hym of theþe mete. And thenne the mayster tayller answerd: he muste none haue, for of he were here, he shold not eie off it, for he eie never wone hony. And as they had done, Medpus came, And demanded of his felawes, why bepte þow noo partie of this mete for me. And the styward answerd and sayd to hym, Wy cause that thy mayster sayd to me that thou eie never no hony? And þat for noo partie of the mete was kepte for the. And medpus answerd, thenne never one wordi but beganne to thynde, how he myght pape his mayster. And on a daþear the styward was alleone wyth medpus he demanded of Medpus, þf he knewe noo man that coude werke as well as his mayster. And medpus sayd nay and that it were gret dommage of a sevnes that he had. And the styward demanded what sevnes it was. And thenne medpus answered to hym,

My lordi whan he is entred in to his fransy or wodeness, therre cometh þpon hym a rage. And how shall I knowe it sayd the styward. Leteyn þy my lordi sayd medpus, whan ye shall see that he shall spite at his þre, and that he shall lode here and there, And shall smyle upon his bordi wyth his fyf thenne mayre ye knowe that his sevnesse cometh on hym.

And thenne wythout ye take hym and bynde hym: And also bete hym well he shal doo grete harme, and dommage. And the styward sayd too hym, Care not therof my stendi. for well I shall beware my self of hym: And on the morwyng next folowynge The styward came for to see the tayllers. And whan medpus whiche knewewell the cause of his comynge, toke awaþe secretely his maysters shetes, and hydde them. And ono ne his mayster beganne for to lode after them, and sawe and searched all aboute here and there and beganne to smyle þia fyshe upon the bordi, and

thenne the mayster syward. beganne to sole on his maners. and sodenly
made hym to be take and holde by his seruauntes. And after made hym to
be bound and well beten. Thenne was the mayster tayler all abasseid. &
demaundedi of them. My lord wherfore doo ye bete me so outrageously.
What offence haue I done. Wherfore I muste be bounde and thus be beten.
And thenne the Syward. sayd to hym in this maner. By cause that medy-
us tolde me. that thou art frantyf. And if thou be not well bete thou shal
desi doo grete hatme and dommage. And thenne the mayster came to hys
seruaunt Medyus and rygorously sayd to hym. Ha a cyll bope fyllid
wþt cypylle wordes. whan sawest thou me madde And his seruaunt pro-
dely answerid to hym. My mayster whan dydest thou see that I lete no hos-
ny. And therfore I therveto the one bote for another. And the
mayster syward. and all his seruauntes beganne thenne to swaghe. And
sayd alle that he hadde well dont. And therfore men ought not
to do to any other that thyng whiche they wyl not that men dyd to them

Chere enden the fables of Alfonce.

Cand here folowen other fables of
Poge the florertyn.

CThe first fable is of the subtyle of the woman for to
deceive her husbounde.



The condic or falleſſe of the woman is wonder meteyllous as it appereth by this fable of a marchaunt whiche was wedded off newe unto a fayre and yonge woman the whiche marchaunt wente ouer the ſee for to bpe and ſelle. and for to gete ſomwhat for to lyue honeſtly.
And by rauſe that he dwelled to longe his wypf ſuppoſed that he was dede. And therfore ſhe enamored her ſelf wyth another man. whiche dyd to her myble good. as for to haue doo make and byſde up his houres of newe the whiche had gree neade of reparation and alſo he gaſt to her all newe bensples to kepe a houſhold. And wythin a longe tyme after the depar-tyng of the marchaunt he came ageyne in to his houſe whiche he ſaide ne we byſded and ſawe dyſſhes poetes pannies. and ſuche other houſhould wherfor he demandeda of his wypf how andi in what maner ſhe hadde ſouinde the facion and the meane for to haue repairede ſoo honeſtly his houſe. And ſhe anſwered that it was by the grace of god. And he anſwered. Byffid be god of it. and when he was wythin the chambre. he ſawe the bedde ryche ly couerd. and the walles wel hanged. & demandeda of his wypf. as he had done before. And ſhe anſwered to hym in lyke maner as ſhe dyd before. And ther for he thanked god. as he had done to fore. And as he wold ſette hym at his dynet ther was brought befor hym unto his wypf a child of thre yere of age. or there aboue. wherfor he demandeda of his wypf. My frenid to whomē belongeth thiſſe fayre chyld. And ſhe anſwered. My frenid the holy goſt of his grace hath ſente it to me. Thenne anſwered the marchaunt to his wypf in thiſſe maner I rendre not graces ne thankes not to the holy goſt of thiſſe. for he hath taken to moche payne & laboure for to haue it maden by myn owne wirke. And I wyl that in no maner wypf he medle noo more ther wyth. for ſuche thynge belongeth to me for to doo it. and not to the holy ghoſte.

The ſecondi fable is of the woman andi of the ypocryte

The generation oþ bytthe of the ypocryte is moche dampnable andi euylle. As it appereth by this fable a as poore referto to ge. whiſt the ſayth. that ſomtyme he fond hym ſelf in a good ſefawfhip wiſe to he herd a fable whiche was thereret. Of the whiche the tenour fol-ſoweth. and ſayd the ſayd poore that of alle the goodes of thiſſe world The ypocryte ben poſſeſſours. So: how be it that an ypocryte haue ſomtyme wylle for to helpe ſomme poure and Indigent. Neuertheleſſe he hath a con-ſicion wythin hym ſelf that is to wete. that he sholde rather ſee a man at the poynit of deſtre. than for to ſave hiſ ſyl of an halff peny. And thiſſe preſſi-ſion is caſſed ypocryte. as ye ſhal here heraſter by the fable folowing the



whiche sayth that one Beyng in the fesawshyp of Poge rehered that som
 tyme the custome of alle the poure was that they wente byfore the folkes
 dores wythout sayenge ony word. It happed thenne on that tyme that a
 poure man moche sayre and of goodi lvs wente to serche his lvs from one
 dore to another. And upon a daye emonge other he wente & sette hym selfe
 upon a grete ston before the pate of a wydowe. Whiche Wydowe was
 accustomed to gyue hym euer somwhat. And whan the good woman kne
 we that he was at hit dore she dyd do brynge hym his portion as she was
 accustomed for to doo. And as she gaf to hym the mete she loked on him
 And seyng hym so sayre and well made of body she thenne fylled of car
 nalconcupiscence and brennyng in the spre of loue required. & Infiathly
 prayed hym that he wold retoune thyder wþin thre dayes. and pro
 mised to hym that she shold gyue to hym a ryght good dynner. and the pou
 re sayd to her that he shold doo so. And whan he came agayne he sette
 hym self as before atte dore of the wydowes hous. Whiche the woman
 knewe wel whanne he shold come. wherfore she came to the pate and said
 Come wþin good man. for nowe we shall dynne to the whiche prayet
 the poure man assented and entred wþin the hous. the whiche wydowe
 gaf to hym good mete and good drynke. And whan they had wel dynned
 the sayd wydowe presyd the good man strongly and after she byssed
 hym requiring hym that she myght haue the coppe of his loue. And then
 the poure man all ashamed and vergognous knowynge her thaughte
 and her wylle answered thus to her. Certaynly my good lady I dare not.
 But neuerthelesse he wold sayne haue done it. And the wydowe all

embraced wyth loue besirched and prayed hym more and more. And whan
the poure man sawe that he myght not excuse hym self. he sayd to the wyp-
dowen in this manere. Wy friend syth that thou desyrest it for to do so mos-
che and so gret an eryste I take god to my wytnes. that thou art causer
of it. for I am not consentynge to the fayte oþ dede. but saynge these wors-
des he consented to her wylle.

The thirde fable is of a yonge woman whiche
accused her husband: of culpe or blame.



P. Dye florentyne sayth that somtyme ther was a man named Neri-
rus de pacis. the whiche of his age was emonge the florentyns.
Right sage and ryght wyse : This Nerus had a faire daughter. the
whiche he marayed wyth a ryght faire yonge man and a ryche. And off
good parentage oþ bryndid. the whiche yonge man the nexte daye after the
festi of his weddynge dyd sede her in to his castel. a lytell waye wythoute
the Cite of florence. and wþthin seue dayes after. this yonge man brou-
ght his wyp ageyne in to florence unto the hous of her fader Nerus. The
whiche made thenne a feste as it was custome to doo at that tyme in so
me place ryght dayes after the weddynge. Whanne this newe marayed wo-
man was come ageyne to her faderis houes. she made neþ ouer good cheare.
But euer she had her loke downward to the erthe. assul triste thoughtsfull
and melancholous. And whanne her moder perceyued and sawe her dough-
tes so solowfull. and of mountynge contenaunce. she called her wþthin a

wardroppe where as no body was. But they two: and aske of her sorowes
saynge. how fare ye my daughter. what wante you. have you not al thin
ges compyng to you after your desyre and playfame. Wherefore take ye
so grete thought and melancholye. And thenne the daughter wepyng full
tenderly sayd to the moder in this maner. Alas my moder ye haue not ma
tyred me to a man. For of suche a thyng that a man oughte to haue. he
hath never a dese. sauf only a spyl parte of that thyng for the which wed
dynge is made. And thenne the moder right wroghte and sorrowful of this
evyl fortune wente toward her husbond Netus and tolde to hym theys
auenture and happe of theyt daughter. wherof he was gretely wrothe &
sore trobled. and sone after this fortune was also dynusled manyfested
and knowen amoung all the sygnage of Netus. wherof they were all so
sorrowfull and gretely abashed. how this fayre man. to whom god had
sent soo many good vertues and that had soo many pestles of grace. as is
Beaute. Rychesse. and good Renomme and that he was Indygent or fau
tif of that thyng wherfore maryage is made. Neuertheles the tables were
sette and couerd. And whanne the tyme of dynge came. the yonge man cam
in to the hows of Netus wþ his frendes and parentes. And Incontynent
they sette them all at table. somme wþ heuy and sorrowfull herte. and
the other wþ grete Joye and pleasyr. And whanne the yonge man sawe
that all his frendes maad good cheare. And that all the parentes of his
wys were heuy and melancholous. he prayed and besoughte them þ they
wolde take hym the cause of theyt hewynes and sorowe. but none of them
all answered. Neuertheles he prayed. and besoughte them yet agayne. And
thenne one of them ful of solowe and more syberall than all the other.
Said thus to hym Lettayn my fayre son. thy wys hath told to us that
thou art not man parfyghe. For the whiche wordes the man began to
lawghe. and sayd wþ an highe boþ that all they that were there myght
þt understande what he sayd. My lordes and my frendes make good che
re fot the cause of youre sorowe shall soone be peasyd. And thenne he be
yng cloþed wþ a shorte gowne vntyde his hosen. and toke his membre
wþ his hande. whiche was grete and moche suffisaunt upon the table:
soo that all the felawship myght see it. wherof the sayd felawshippe was
glad a Joyefull. wherof somme of the men desyred to haue a morche: &
many of the wymmen wþssed to theyt husbondes suche an Instrument:
And thenne somme of the frendes and parentes of Netus daughter wente to
ward her and sayd to her: that she had grete wronge for to complayne her
of her husbond. For he had well wherwþ she myght well be contented.
And blamed her gretely of her solye: to whom the yonge daughter answered
My frendes why blame ye me. I complayne me not wþout cause. for

Cul

one diff. Whiche is a brute beest hath well a membre as grete as myn arm
and my husband whiche is a man: his membre is unmethe half so grete
therfore the shamele and yonge daunoyself wond that the men foli haue
it as grete and greater than I haue.
Therefore it is sayd ofte that moche laudis he of that that a soole shal
bech of menys.

The fourthe fable is of Quantyng and hardbyng



Doge of florbyn reherceth to be how ones he was in a felawship
where men spake of the superfluse cure of them whiche gouerne the
dogges and hawber. wherof a myllanoy named Paulus bega
me to lathe and lathyng required of Doge that he wold reherce somme
fable of the said hawber. And so: lome of all the felawshyp he sayd in this
manere. Somtyme was a mederyn whiche was a myllanoy This me
decyn helde all folcs of all maner of folys: and how and in what manere
he dydi helde them. I shall tellle it yow. This medecyn or leche had wythin
his haws a grete gardyn And in the myddes of it was a depe and a brode
pyttie whiche was full of stynbyng and Infected water. And wythin the
same pyttie the sayd medecyn putte the folcs after the quantyle of theyr fo
lyssnes. somme unto the bnes and the other unto the bely. And there he

Bounde hem faste at a post but none he pulled depper than unto the flos
mack for double of gretter inconvenyent. It happed hem that emonge
other was one brought to hym whiche he putted in the sayde water unto
the shyp. And whan he had be by the space of yd dages wþin the said wa
ter he began to be peasible and gate his wþte agayne. And so to haue
take somme despoile and consolacion he prayed to hym whiche had the se
pyng of hym that he wold not departe fro the gardyn. And thenne the
þerap that septe hym unbawnde hym fro the stake and had hym oute off
the water. And whan he had be many dages oute of the pyte he wente
well unto the pale of the gardyn but he durst not goo oute. Lest that he
sholde be putte agayne wþin the said pyte. And on a tyme he wente abo
ue upon the pale and as he loked al aboute he sawe a sayre yonge man on
horssback whiche bare a sperehawk on his syste. And had wþth hym two
sayre spaynes. Wherof the sole was all abasshed. And in dede as by caas
of nouelle he called the sayd yonge man and after he said to hym benyng
ly. My frenð I praye the that thou wylt telle me what is that wherup
thou art sette. And thenne the yonge sonne sayd to hym that it was a hors
whiche prouifyd to hym to chace and bare hym where he wold.

¶ And after the sole demaunded of hym. And what is that whiche thou be
rest upon thy syste. and wher to is it good. And the yonge man answerd
to hym. It is a sperehawk whiche is good for to take partryches & quay
les. And yet agayne the sole demaunded of hym. My frenð. What are thos
that folow the. and wher to ben they good. And the yonge man answerd
to hym they be dogges whiche are good for to scathe and fynde partry
ches and quayles. And whan they haue reyfed them. my sperehawk ta
keth them. wherof procedeth to me grete solas and playfure. And the sole
demaunded agayne. To your adrys the takyng that ye doo by them in a
hole pere. how moche is it. shall it bere to the grete prouifys. & the yonge
man answerd to hym fourte or fyue crownes or there aboute. And no mo
re sayd the sole. And to your adrys how moche shalle they dispende in a
pere. And the yonge man answerd ly or l. Crownes. ¶ And whanne the
sole herde thyse wodes. he sayd to the sayd yonge man wan.

¶ O my frenð I praye the that soone thou wylt departe fro hem. For
ys oure physycien come. he shall the putte the wþin the sayd pyte by
cause that thou art a sole. I was putte in it unto the shyp. But therin he
sholdi the putte the unto the chynne. for thow doſte the grettest folye that
ever I herde speke of.

¶ And therfore the studye of the huntynge and harþynge is a slowfull
cure. And none ought to do it wþthout he be moche ryche and man off

lymbole And yet it ought not to be done ful ofte. But somtyme for to take
disposite and solas, and to dryue a wyng melancholy:

CThe 3 fable is of the recyclacion of somme monstres:



Dye of florence recyaled hys in his tyme one named Hugh pryn
re of the medycyns, sawe a cattie whiche had two hedes. And his
legges bothe before and besynde were double, as they had be bo
ned all to gyder, as many folde sawe. Item abouite the marches of plaspe
wythin a medowe was somtyme a Lowe, the whiche couwe maade and de
shyued her of a serpent of wonder and right myterous greitnesse, right
hydous and feidfull. **C**for firste he hadde the heede greater than the heede
of a cass. **C**Secondly, he hadde a necke of the length of an Asse. And his
body made after the syuenesse of a dogge: And his couyl was wonder gret
thyde and songe wythout comparyson to any other. **C**And whanne the
Lowe sawe that she hadde made suche a bytche. And that wythin her bely
she had borne soo ryght horryble a bestie, she was all feidfull. And lyste
her self up and supposed to haue fledde a weye. But the serpent wyth his
longe touyl enlanted her two hynder legges, and the serpent therine bega
ne to soule the Lowe. And dede soo moche and souled so longe tyll that
he founde somme myrtle. **C**And whan the Lowe myght escape from hym

she fledde unto the other syne. ¶ And Incontynent her pappes & her hym
der legges and all that the serpent touched was all blacke a grete spase off
syne. ¶ And soone after the sayd Lowe made a fayre cass. the whiche met
ueylle was announced or sayd to the sayd Pope he bryngge atte ferrare:
¶ And yet agayne soone after that ther was sond wythin a grete Ryuer a
monstre maraynor of the see of the forme or lykenesse whiche foloweth.
¶ Fyrst he had from the nauylle upward the symylitude or lykenesse of
a man. And from the nauylle downward he rad the forme or makynge
of a fyssh. the whiche parte was Iunelle that is to wete double.
¶ Secundely he had a grete berd. And he hadde two wonder grete homes
aboue his eres. Also he hadde gret pappes and a wonder grete and horribile
mouthe. And his handes retched unto his entrayles or bowells. And at
the bothe his elbowes he hadde wrynges ryght biode and grete of fysshes
mayles wherwylt he swymmed. And only he hadde but the hede oute of the
water. ¶ It happed therine as many wrymnes bouked and wesche at the
porte or haun of the sayd ryuer. that this horribile & ferdfull monstre was
for lacke and deauulte of mete came swymmyng toward the sayd waner
¶ Of the whiche he tolke one by the hand. and supposed to haue drawen her int
to the water. But she was stronge. and well aduyced and re syfled ayensie
the sayd monstre. And as she defendid her self. she beganne to crye wth a
hyghe bops. helpe helpe. to the whiche came tenrynghe syue wrymnes: whiche
by hursyng and drawyng of stonys byldyn and slewe the sayd monstre.
For he was come to ferre wythin the sande. wherore he myght not retourne
in the depe water: And after whan herendyd his spyste he made a ryghe
lytel cype saynge that he was soo dissourmed and soo moche cruell. for
he was of grete corpulunce more than ony mans body. And yet sayth Po
pe in this manere. that he bryngge at ferrare he sawe the sayd monstre.
And sayth yet that the yonge chyldren were custome for to goo bathe and
wesshe them wythin the sayd Ryuer. But they came not all agayne. wher
for the wrymen wesshed ne buked nomore theye clothes at the sayd porte.
For the folde presumed and supposed that the monstre byldyn the yonge chyld
dyn. whiche were drowned. Item also wythin a lytel whyle after it beselle
two hedes and two brysages or faces beholdinge one upon the other and
the armes of eche other imbraced the body the whiche body fro the nauell
upward was Ioyned sauf the two hedes. and from the nauell downward
the brymes were all separated one from other in suche wyse that the symemes
of generation were shewen manyselly. Of the whiche chyldyn the tydynge
came unto the persone of the Pope of Rome.

The syghte fable is of the parson of the dogge & of the Bisshop



I Thus dothe and causeth all thyng to be done unto the halowyng
ageynne of a place whiche is profane or Interdypte. As ye shall
nowe heare by this present fable. ¶ Of a prest dwellynge in the contrey
whiche somtyme had a doge whiche he loued moche. the whiche prest was
moche ryche. The sayd dogge by processe ostynme depide. And when he
was dede he entyd and burped it in the charcher for cause of the grete
sone whiche he loued hym. It happed thenne on a day his bisshop knewe it
by thaductysment of sommeother wherfore he sente for the sayd prest. &
supposed to haue of hym a grete somme of gold. or els he shold make hym
to be straely punysshed. And thenne he wrot a lettre unto the said prest
of whiche the tenour contayned only that he shold come & speke wyth hym
And when the prest had redde the lettre he understood wel all the cas &
presupposed or bethought in his corage. that he wold haue of hym som
me shuler. for he knewe wel mynought the condicions of his Bisshop. And
forthwyth he tolde his breuyarye & an L crones wyth hym & wente for to
speke to his prelate. & when he came before hym. the prelate beganne to re
membre and to shew to hym the exompte of his mynde. And to hym
answred the prest whiche was ryght wyse sayng in this manere.

¶ My ryght reverende fader. if ye knewe the fulnes
rayne prudence of whiche the sayd dogge was fylden. ye sholden not be met
mynden of he hath well desyred for to be burped honfylly. And

worshipfully amoungz the men. he was all fylled wþþ humayn wþþte as
wel in his lyf. as in thartycle of the dethe and thenne the bysshop said how
may that be: reherce to me thenne all his lyf. Certaynly ryght reuerende
fader ye ought wel to knowe. that whanne he was atte thartycle and at
the poruyt of dethe. he wold make his testament. and the dogge knowinge
your grete nede and Indigence. he bequethed to pow an houndred crow
nes of golde. the whiche I bryng now unto pow. And thenne the
bisshop for loue of the money he assayled the prest. And also graunted
the sayd sepulture. And therfore syluer causeth all thyng to be graunted
or done.

The viii. fable is of the foye of the cock and of the dogges.



Use the fassary or payement of them that mocken other is for to be
mocqued at the last as it appereth by this present fable of a Cock
whiche somtyme sawe a foye come toward hym so sore hongry and famys
shed. Whiche Cock supposid wel þ he came not toward hym but for to eate
somme hennie. for whiche cause the Cock made al his hennies to flee upon
a tree. he beganne to crepe toward the coh good tydynge good tydynge.
And after he salawed the coh ryght reuerendly. a demaunded of hym thus.
O godsypp what doſt thou there ſoo hysge. And the hennies wþþ the. haſſe
not thou herd the goodi tydynge worthyz proffyttable for vs. And
thenne the Cock full of malice anſwert to hym: Nay verely godsypp But

A preye telle the & reterche them unto vs Thenne sayd the foye to the rok
Lettaynly godsey they be the best that enre ye herde: for ye may go and
come. ralfe and comynge que emonge all besties wþt ouer ony hatme or
domage And they shall doo yow boþe pleasyt and all seruyc to them
possyble. for thus it is concluded and accorded & also confirmed by the
grete counsayl of all besties. And yet they haue made commandement þ
none be so hardy to bryene lete in noo wþfe ony other. seit never so lityl
a best. for the whiche good tydþnges I pray the that thou wþlt come dou
ne. to thende that we maye goo and syng. Te deum laudamus. for Joye
And the Lord whiche knewe well the falsenes or fasshede of the foyeans
wred to hym in this manere: Lettaynly my brother & my good frenð thou
haſt brought to me ryght good tydþnges wherof more tha Lþynes I shal
thankē the And saynge thyse wordes the rok leſte up his nerke. and his ſet
and loſed ferre from hym what godſypp wher aboute loſest thou. And the
rok anſwered to hym: Lettaynly my brother I ſee two dogges ſtrongely
and lyghtly runnyng heþerward wþt open mouthes. whiche as I ſuppo
ſe come for to bryng to vs the tydþnges whiche thou haſt tolde to vs. And
thenne the foye ſhole ſor ferre of the two dogges ſayd to the rok. God be
wþt yow my frenð. It is tyme that I deparie fro hens. or thyſe two dog
ges come never. And saynge thyſe wordes tolde his waye & ranne as faste
as he myght. And thenne the rok demaunded and cryed after hym. godſypp
wher renneſt thou thus. yf the ſayd parte is accorded thow oughteſte not to
doubte no thyng. Ha a godſypp ſayd the foye from ferre. Idoublē that thy
ſet two dogges haue not herd the decret of the peers. And thus whanne a
begyfer is begyfed. he receyued the fallyar or payment. whiche he oughte to
haue. wherfore ſete every man beþ hym ſelf ther fro.

P Dgyus refertoþ that there were two wyvmen in tyme: whiche he
knewe of dyuerſe age and forme: whiche came to the curteyan by
caufe to haue and wyne ſomwhat wþt theyre bodys. whome he receyued
and happeneth that he knewe the ſafetys of boþe twytes. and that other ones
and ſoo departed. And afterward whanne they ſhoulde deparie he gaſ to
thenne a peice of lynen clothe. nul dectynge how moche one of them ſhoulde
haue to her parte and portion. And in the partyng of the ſayd clothe fyſle
betwyne the wyvmen a ſtrfyng by caufe one of them demaunded two parties
after the partyng of her clothe. and the other the haff after theyre personeſ
Eþe of them ſhewyng dyuerſelþ theyre reſons.
C That one ſayng that ſhe had ſuffered hym toþer to doo his pleasyt.
E And that other pretended: that ſhe was redy g in her was noo defaute

yonke man had dwelled longe wþth hym and coude þarsþly make þe pþls
þys. he departed fro his mayster and wente in to straunge countre wher
as he was knowen. and lete men there to understande that he was a con
nyng physycien and coude gyue mederynes for al maner maladyes and
sickenesse: and mynistréd alwey his pþlles to euery man that came to hym
for one remedye: And it was so that a poure man of that place where he
was come to hym. and complayned how he had loste his asse. and prayed
hym to gyue to hym a medycyne for to fynde his asse agayne. And he gaf
to hym the pþlles. and badde hym to receyue and take them: And he sholde
fynde his asse: And this poure man dyd so and after wente in to the feildes
and soughtes to see and lose after his asse. And so dyringe the pþlles
wrought also in his bely: that he muste nedes go purgatorie and wente a
monge the reed and therre easyd hym. And therre anone he found his asse
wherof he being moche loefull ranne in to the toun. and tolde and pro
claimed that by the mederyn that he had receyued of the physycien he hadde
fynde his asse. whiche thynge knowen all the synngle peple reputted hym
a moche connyng man. whiche coude noo thynge doo but make pþlles. And thus many fooles are ofte taken for wyse and connyng. ¶ for he
was reputed to helpe all maner sickenesse. and also to fynde asse.

Here was in a certeyn towne a wydwre wedded a wydwre for to
haue and wedded her to his wþf and at the laste they were agreed
and sured to gyder. And whan a yonge woman beyng seruant wþth the
wydwre herd therof. she came to her maystresse. and sayd to her. Alas
maystresse what haue ye done: why sayd she: I haue herdi saye sayde the
mayde. that ye be assured and shall wedde such a man. And what then
sayd the wydwre. Alas sayd the mayde I am sor for you. by cause I
herdi saye that he is a perillous man. for he lave so ofte and knewe
so moche his other wþf that she deyde therof. And I am sor therof. That
þt ye shold falle in lyke caas to whom the wydwre answerd and sayd.
for soþe I wold bedede for there is but sorowe and care in this wþdwr
This was a certeyn excuse of a wydwre etc.

¶ Copied by me. R. Pynson.

And so fro wordes they came to strokis and cratichyng wþtþ mayles. and
drawynge theyr here. in so moche that theyr neþghouris came to this be-
taylle for to deþparte them. And also theyr owne and proþre husbondes. not
knowyng the cause of theyr stryf and debate. eche of them defendyng his
wþyues cause. And fro the sygheþinge of the wþymen it arodos and came to
theyr husbondes wþtþ buffetis and castynge of stones. so longe that mi-
taine betwene them. And after the custome of Rome bothe the husbon-
des were brought to pryon betwene enemys eche to other and bneþde no
þyngis the cause wherfore. The sayd cloth is sette in the handes of the wþy-
men secretly yet not departed. but it is secretly argyed amonge the wþymen
in what wþye that this mater shal be deþuyded. And I demandide off
doctours what the lame is of it.

He sayth also that a marchaunt of florence bought an hors of a man.
and made his couenant wþtþ the seller for vþ þ ducattis for to pape forth
wþtþ in hande vþ þ ducattis. And as for the rest he shold abyde dettoure and
owne. And the seller was consent. and therupon desyured the hors and recey-
ued the vþ þ ducattis. After this a certayn terme the seller demandide off
the bþar the resydue. And he denyed the payment. and bad hym holde his
couenant. fro the bþar sayd we were accorded h I shold be thy debitor
And. ys I shold satyssye and pape I shold nomore be thy debitor. et cetera
And so he abode dettoure.

H E tellet also that ther was a carrys of Jene Syred in to fraunce
for to make warre ayenst the Englysshmen. of the whiche cartryng
the þrone bare in his shuldur payned open heide. whiche a noble man
of fraunce behelde and sawe. and sayd he wold auenge hym on hym that
bare tho armes wherupon aroos an affricacion so moche. that the frenþ-
men prouoked the Janiue to batayle and fighþ therfore. The Janiue
acceptyd the prouocation. and came at the daye assygnid in to the ffeide
wþtþout onyl aray or habylmentis of warre. And that other frenþman
came in moche noble apparaþie in the ffeide that was obeyned. And þe
ne the patrone of the carrys said wherfore it is h we two shold this daye
fighþ and made batayl for I saye said that other h hym armes ben myn
a belongeth to me to sore that thou haddest them. Therine the Janiue said
it is no nede to make one batayle therfore. for the armes h I bere is not
the heide of an oþre but it is the heide of a cowe whiche thing soo spokan the
noble frenþman was abasshed & so departed half mocupied.

Also he saith þer was a phisicie dwelinge in a ryte whiche was a
connyng man in þ science & he had a seruau a yonge man whiche
made pyses after a certeyne fountayn that he shewed to hym & whan this

